

THE DĀD SOUND  
A HISTORICAL PHONETIC STUDY

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To my wife Suhayla,  
my son Haydar and my daughter Areej



### ABSTRACT

*ink* This thesis treats the Arabic dād sound in detail from the Pre-Islamic period to the present day. It consists of five chapters; the first chapter, which can be considered as an introduction, treats this sound in the Semitic Languages and in the Proto-Arabic Dialects. The second deals with the historical materials concerning this sound as found in the Arabic sources. The third treats the definition of the articulation of dād as found in the Arabic scholars, beginning from Sībawayhi until the present day. The fourth is a study of the literature on the dād and zā' written by Arab scholars between the fourth century A.H. and the fourteenth century A.H. The last chapter presents three edited texts on dād and zā'.

DECLARATION

This thesis is my Original work and of my own execution and authorship.

M.J. Muaibed

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by Ibn Ghānim al-Maqdisī

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ABBREVIATIONS

- BASOR Bulletin of the American Schools of Oriental Research (New Haven).
- CIS Corpus Inscriptionum Semiticarum, pars 4, tomus 1-2 (Paris, 1889-91).
- EI<sup>2</sup> The Encyclopaedia of Islam (new edition).
- GAL C. Brockelmann, Geschichte der Arabischen Litteratur, 2 vols. (Leiden, 1943-9); supplementband, 3 vols. (Leiden, 1937-42).
- GAS F. Sezgin, Geschichte des Arabischen Schrifttums, vol. VIII (Leiden, 1982).
- HVKB W. Ahlwardt, Die Handschriften - Verzeichnisse Königlichen Bibliothek, Arabischen Handschriften, 10 vols. (Berlin, 1887-99).
- JAOS Journal of the American Oriental Society (New Haven).
- JNES Journal of Near Eastern Studies (Chicago).
- JRAS Journal of the Royal Asiatic Society (London).
- JS Jaussen and Savignac, Mission Archeologique en Arabie, 2 vols. (Paris, 1909-14).
- JSS Journal of Semitic Studies (Manchester).
- LA Ibn Manzūr, Lisān al-<sup>c</sup>Arab, 20 vols. (Bulāq, Cairo, 1300 A.H.).

ABBREVIATIONS (Cont'd):

<u>MDKJ</u>	<u>Majallat Dirāsāt al-Khalīj wa-al-Jazīra al-<sup>C</sup>Arabiyya</u> (Kuwait).
<u>MFO</u>	<u>Mélanges de la Faculté Orientale de l'Université St. Joseph de Beyrouth.</u>
<u>MKAC</u>	<u>Majallat Kulliyyat al-Ādāb</u> (Cairo University).
<u>MKLR</u>	<u>Majallat Kulliyyat al-Lugha al-<sup>C</sup>Arabiyya</u> (Islamic University of Imām Muḥammad Ibn Sa <sup>C</sup> ūd, Riyadh).
<u>MMIC</u>	<u>Majallat al-Majma<sup>C</sup> al-<sup>C</sup>Ilmī</u> (Cairo).
<u>MMID</u>	<u>Majallat al-Majma<sup>C</sup> al-<sup>C</sup>Ilmī</u> (Damascus).
<u>MMII</u>	<u>Majallat al-Majma<sup>C</sup> al-<sup>C</sup>Ilmī al-<sup>C</sup>Irāqī</u> (Baghdad).
<u>TA</u>	Al-Zabīdī, <u>Tāj al-<sup>C</sup>Arūs</u> , 18 vols.- (Kuwait, 1965-).
<u>WZKM</u>	<u>Wiener Zeitschrift für die Kunde des Morgenlandes</u> (Vienna).
<u>ZDMG</u>	<u>Zeitschrift der Deutschen Morgenländischen Gesellschaft</u> (Wiesbaden).

TRANSLITERATION TABLE

The system of transliteration used in this thesis is that adopted by the Encyclopaedia of Islam (2nd edition) with the following modifications:

ج = j,

ق = q



## INTRODUCTION

This work is not only the result of three years of research and writing, for the subject has been in my mind for a long time before.

I have been led to write on this subject for two reasons, the first of which is the commonly expressed view that Arabic is the language of the dād (luḡhat al-dād). This means, to the early Arab scholars, and to a certain extent modern Arab scholars, that this sound is found only in Arabic. The second is the difference in articulation of this sound in various Arab countries at the present day, and the phonetic description given by early Arab scholars, especially Sībawayhi.

These reasons were the essential motive for studying the Arabic dād, beginning from the pre-Islamic period and continuing to the present time.

Despite the importance of the subject, modern studies, written by Arabs and Arabists, have been confined to particular aspects of this sound, and are generally contained within phonetic or linguistic works, or alternatively consist of brief independent studies which do not deal with the evolution of dād in its long historical context.

Kh. Nāmī was the first Arab scholar who wrote a brief study on dād, treating the various points of articulation of this sound in Classical and Modern Arabic, and comparing it with some Semitic sounds corresponding to the Arabic dād. However he seldom refers to his sources, a fact which makes his judgement lacking in authority.

I. Anīs studied the dād sound in his book al-Aṣwāt

al-Lughawīyya as defined in Sībawayhi's Kitāb, comparing it with the modern dād as sounded in some Arab countries, but he fails to connect it with the Semitic Languages. However, this study remains the best written in Arabic.

R. <sup>c</sup>Abd al-Tawwāb's study repeats what has been written by Arabs and western scholars, but is distinguished by a brief list of the dād and zā' literature; this can be considered the most important attempt to list these works utilized in this study.

As for the studies of H. Zāzā, K. Bishr, A.M. <sup>c</sup>Umar and T. Ḥassān, they studied the dād sound briefly within general phonetic studies.

Other studies deal with some modern Arabic dialects, referring to the dād sound in these dialects, and comparing it sometimes with other Arabic dialects. Important studies have been written by <sup>c</sup>A. Maṭar, S. al-Ani, S.J. al-Toma, M.S. Basalamah, A.H. Hilāl and <sup>c</sup>Alī <sup>c</sup>Aqīl.

The studies written by Arabists began earlier, in contrast with those written by Arabs, and are characterized by the fact that they are comparative studies dealing with other Semitic Languages, although they confine their Arabic sources to Sībawayhi, al-Khalīl and Ibn Ya<sup>c</sup>īsh. The major studies were written by K. Vollers, C. Brockelmann, G. Bergsträsser, H. Fleischer, J. Cantineau, F. Corriente and R. Steiner.

The first chapter of this study depends essentially on the inscriptions and documents of the Semitic Languages and North Arabian dialects (Lihyanite, Thamudic, etc.) which can be considered as proto-Arabic Languages, and aims to define the nature of this sound or the corresponding sound in them. These sources offer much information and enlightenment,

although the direct phonetic information they have to offer is necessarily limited.

There have necessarily been problems in writing the other chapters which depend on the Arabic sources, and which are the more important aspect of this work. The researcher has a difficult task to find materials in the Arabic sources, because they are scattered through grammatical, linguistic, literary, historical, Qur'ānic and poetic works.

Although Sībawayhi's book, al-Kitāb, and the Kitāb al-<sup>c</sup>Ayn ascribed to al-Khalīl b. Ahmad, are the oldest sources which study the dād sound, most later Arab scholars, grammarians and linguists, pay more attention to Sībawayhi's description and some to al-Khalīl's, generally being content to repeat their description without any change. It is an indication of stagnation of this branch of grammatical science that these scholars do not seek to add to or explain Sībawayhi's words.

As for the scholars who described the point of articulation of dād differently from Sībawayhi or al-Khalīl, we may conclude either that they have not examined Sībawayhi's book or that they chose to ignore it. In both cases they described their own contemporary dād, which also may indicate the evolution of the sound after Sībawayhi's period, at least.

Scholars of recitation (tajwīd) are the most important sources for Arabic phonetic in general, and the dād sound in particular. They enrich Arabic phonetics by their works in this topic. But unfortunately most of these works remain unedited and scattered in libraries around the world.

This work was written under the direction of Dr. M.V. McDonald, my supervisor. I am most grateful to him for his encouragement and his suggestion of many improvements

during my years of study. My thanks are also due to Prof. J.C.L. Gibson for offering a number of valuable suggestions on Chapter 1 of this thesis, and also to Dr. E.K. Brown for reading through the draft of Chapter 3. I also thank Dr. H.Ş. al-Dāmin, Dr. M.S. Tenbak and Dr. A. Tahiri who have supplied me with a number of manuscripts concerning dād and zā'. Special acknowledgement goes to my colleagues Dr. <sup>c</sup>A. al-Jumaylī and Dr. J.S. <sup>c</sup>Alī who have supplied me with some important source-material, as well as Miss Jillian Evans and Mrs. Alice Langdon, Inter Library Loans, University of Edinburgh, for their help and patience in the face of my demands for many manuscripts. I should like to thank my brother-in-law Mr. <sup>c</sup>A.A. <sup>c</sup>Abd al-Rahīm for his financial help and constant encouragement. Furthermore, I would like to express my gratitude to Miss Irene Crawford, the secretary of the Department, for her kindness and assistance. Finally I wish to express my thanks to the College of Education, Basrah University, for granting me the study leave without which I could not have completed this research.

CHAPTER ONE

THE ḌĀD IN THE SEMITIC LANGUAGES

## 1. THE SEMITIC LANGUAGES

### A. What are the Semitic Languages?

Semitic languages are the group of languages which have been spoken from at least the third millenium onwards in the region of south west Asia and some eastern African districts, in other words, the Arab world in Asia and Ethiopia.

Modern scholars assume that the languages of this group have all originated from a single language on the basis of the existence of certain characteristics that the languages share. However, they have not found this original language to be represented by any of the present known Semitic languages, nor have they been able to reconstruct a hypothetical proto-Semitic language as a result of the particular difficulties involved, the antiquity of many of the languages, the lack of adequate records and the inadequacy of the system of writing which makes it difficult to trace phonetic development; in addition, the languages have influenced one another in a complex manner which has still to be fully explained. This has made the scholar's task of giving a clear idea of it difficult if not impossible.

As for the original home of the Semitic languages and the Semites, although the scholars agree that it lies within the area in general,<sup>1</sup> they have not agreed on a specific region or country.

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1. See for example: J.M. Grintz, "On the Original Home of the Semites", JNES, XXI (1965), pp.186-206; J.P. Peters, "The Home of the Semites", JAOS, XXXIX (1919), pp.243-60.

## B. Early Arab Scholars and the Relationship between the Semitic Languages

Although the eighteenth century marks the time when scholars began to call this group of languages "Semitic" (using Schlözer's term), Arab and Jewish<sup>1</sup> scholars had long been aware of the close relationship between the main Semitic languages, although they had not investigated this relationship in a methodical manner, so that we find isolated and scattered observations.

As for the Arabs, we find the most ancient reference in the K. al-<sup>ʿ</sup>Ayn of al-Khalīl b. Ahmad al-Farāhīdī (d. 170 A.H./786 A.D.) in which he reports that "the Canaanites spoke a language close to Arabic".<sup>2</sup>

Anticipating the manner in which the modern scholars drew out the difference between Arabic and South Arabian Epigraphic, and considered them different languages within the Semitic group, Abū <sup>ʿ</sup>Amr b. al-<sup>ʿ</sup>Alā' (d. 145 A.H./762 A.D.) expressed this idea by saying "the tongue of Himyar and the distant parts of Yemen is not our tongue, and their Arabic is not our Arabic".<sup>3</sup> He calls the language of Yemen "Arabic", as modern Semitists do, but maintains that it is another type of Arabic. Ibn Khaldūn (d. 808 A.H./1405 A.D.) follows Abū <sup>ʿ</sup>Amr and states that "the Himyar Language is another language which differs from the language of Mudar [Classical Arabic] in many aspects, in its morphology and its

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1. Ullendorff, "What is a Semitic Language", Orientalia, XXVII (1958), p.67; Nöldeke, die Semitischen Sprachen, (Leipzig, 1899), p.9.
  2. Al-Khalīl b. Ahmad al-Farāhīdī, Kitāb al-<sup>ʿ</sup>Ayn, ed. M. al-Makhzūmī and I. al-Sāmarrā'ī (Baghdad, 1980), 1, p.205.
  3. Quoted by Ibn Sallām al-Jumahī, Ṭabaqāt Fuḥūl al-Shu<sup>ʿ</sup>arā', ed. M.M. Shākir (Cairo, 1952), p.11.

inflection".<sup>1</sup>

Al-Hamadānī (d. 334 A.H./945 A.D.) in his book al-Iklīl explains the symbols of the South Arabian writing, and gives the corresponding Arabic symbols.<sup>2</sup> Nashwān al-Himyarī (d. 573 A.H./1178 A.D.) followed suit in his book Shams al-<sup>c</sup>Ulūm,<sup>3</sup> and it seems that he may have known how to read the musnad, the South Arabian script.<sup>4</sup> Ṣā<sup>c</sup>id al-Andalusī (d. 417 A.H./1026 A.D.) states that "Arabic and Hebrew have branched from Syriac".<sup>5</sup> Despite its inaccuracy, this remark shows his awareness of the relationship between the three languages. Ibn Hazm (d. 456 A.H./1064 A.D.) was more accurate and sounder in his judgement when he states "anyone studying Arabic, Hebrew and Syriac carefully would realize that the difference between these languages is due to the change of the people's pronunciation through history and to the difference in countries and the influence of the languages of the neighbouring nations. These languages are originally one language".<sup>6</sup>

Abū Hayyān al-Nahwī (d. 745 A.H./1344 A.D.) confines his discussion to the relationship between Arabic and Ethiopic. In his book al-Baḥr al-Muḥīt, he quotes from one of his books entitled Jalā' al-Ghabash <sup>c</sup>an Lisān al-Ḥabash, which unfortunately seems to have been lost, to the effect that Arabic and Ethiopic agree to a large extent in the possession

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1. Ibn Khaldūn, al-Muqaddima (Cairo, 1329 A.H.), I, p.637.
  2. al-Hamdānī, al-Iklīl, ed. N.A. Faris (Princeton, 1940), VIII, pp.122-3.
  3. Nashwān al-Himyarī, Muntakhabāt fī Akhbār al-Yaman min Kitāb Shams al-<sup>c</sup>Ulūm, ed. <sup>c</sup>Azīm al-Dīn Aḥmad (Leiden, 1916), p.52.
  4. Ibid., p.30.
  5. Ṣā<sup>c</sup>id al-Andalusī, Ṭabaqāt al-Umam (al-Najaf), 1967), p.3.
  6. Ibn Hazm, al-Iḥkām fī Uṣūl al-Aḥkām (Cairo, 1926), I, p.31.



of common words and in the rules of grammatical structures.<sup>1</sup>

Despite what has been mentioned above, we find that most western scholars are not aware of Arab efforts to show the close relationship between the Semitic languages. Although Schlözer may have been the first scholar to have undertaken a systematic study of these languages and is the originator of the term "Semitic", which is still the only generally acceptable term among Semitic scholars, the evidence above leaves no doubt that Arabs were aware of this relationship long before Schlözer.

### C. Classification of the Semitic languages

Semitic languages may be divided into two main groups:

#### 1. Living Semitic languages

These are the Semitic languages which are still used in spoken forms. The best example of these languages is Arabic, which has not undergone a great change in its structure, so that modern Arabic still, to a considerable extent, resembles the Classical Arabic spoken before and after Islam, except for the disuse of certain outdated lexical items the introduction of new ones, mostly through derivation, the arabization of loan-words connected with modern life, and the change of certain sounds. As for the grammatical structure, in general this still keeps the Classical Arabic system.

Apart from the spoken languages of Ethiopia, other living Semitic languages have a somewhat marginal stature, either because they are no longer spoken by any considerable

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1. Abū Ḥayyān al-Naḥwī, al-Baḥr al-Muḥīṭ (Cairo, 1928), IV, p.163.

community, or because they are not directly descended from earlier forms of the language. This is the case with Hebrew, which had ceased to be spoken for many centuries until it was revived again in Palestine at the beginning of this century. The modern version of the language, however, is in many ways far removed from the language of the Old Testament.

Another of these languages is Aramaic, which at an early period branched into Western Aramaic and Eastern Aramaic. Both of these dialect groups ceased to be widely spoken after the spread of Classical Arabic from the seventh century A.D. The Eastern Aramaic remained (represented by Syriac) limited to certain districts in the North of Iraq, while Western Aramaic is still spoken in some villages of Syria.

A third example of such a language could be said to be Ethiopic or Geez, which is still used as liturgical language. Its origins can be traced back to the early centuries of the Christian era, and it remained as a spoken language up to the twelfth or thirteenth century A.D. when it was replaced by other languages. Of these languages Amharic is widely spoken and is the official language of Ethiopia, while others such as Tigré and Tigriña are also spoken by large numbers of people. Other Semitic languages of Ethiopia such as Harari or Gurage are on the other hand on the verge of extinction.

Finally we should mention the modern South Arabian languages such as Mahrī, Shuhūrī (or Shaḥri) and the probably extinct Suqutī.

## 2. Extinct Semitic Languages

These are the other Semitic languages which have ceased to be spoken. Most of them go back many centuries B.C. The main languages are:

- 1) Akkadian (Assyrian-Babylonian) which was the language of inscriptions found in Northern and central Iraq and elsewhere in the Middle East.
- 2) Ugaritic, which was the language of the inscriptions found in Ra's Shamra in Syria.
- 3) Phoenician, which was the language of the inscriptions found in Phoenicia and its colonies along the Mediterranean sea, including Punic.
- 4) South Arabian Epigraphic, which was the language, occurring in various dialects, of inscriptions found in Yemen and elsewhere.

These languages, whether living and extinct, have been classified by modern scholars into geo-linguistic groups:

1. North Semitic, which in turn is divided into:
  - A - North East Semitic: Akkadian
  - B - North-west Semitic: Ugaritic, Phoenician, Hebrew and Aramaic.
2. Southern Semitic, which is divided into:
  - A - Arabic
  - B - South Arabian Epigraphic and Ethiopic.

This classification does not mean that these linguistic groups have linguistic peculiarities which make them differ sharply from each other; rather it is simply a division agreed upon by Semitists for the sake of convenience, since many of these languages have features which link them to languages in other groups.

## 2. The Dād in the Semitic Languages

### A. The Dād in Proto-Semitic

Comparative Semitic studies have led some Semitists

to assume a phonetic system prior to these languages, which depends on the congruence of the sound systems of these languages and the oldness of some of their sounds. There is a broad measure of agreement among the scholars on the existence of the laryngeal (' , h, ḥ, <sup>c</sup>, kh and gh) and the pharyngealized or emphatic sounds (ṭ, ḍ, ḏ, and ṣ) in an earlier stage of development of Semitic, which Brockelmann<sup>1</sup> and others have named Proto-Semitic. It is, of course, to be understood that Proto-Semitic is a purely artificial reconstruction, rather than a language that ever existed; this existence of these sounds differentiates the Semitic languages from other languages, and means that what might be called the centre of gravity of its sound system lies further back in the mouth than with other languages.<sup>2</sup>

The Semitic ḍād, which is one of the pharyngealized sounds, is agreed by scholars to have existed in proto-Semitic, despite the difficulty of assigning to it a definite point of articulation. In general they have depended for this definition of it on its characteristics in Semitic languages which have preserved this sound.

Brockelmann<sup>3</sup> described the Semitic ḍād as interdental and voiced with the raising of the back of the tongue towards the teeth ridge, assigning to it the same point

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1. C. Brockelmann, Semitische Sprachwissenschaft (Leipzig, 1906), p.54.
  2. S.Y. Bakr, Dirāsāt fī Fiqh al-Lugha al-<sup>c</sup>Arabiyya (Beirut, 1969), p.10.
  3. C. Brockelmann, op.cit., p.54.

of articulation as that of the voiceless zā'.<sup>1</sup> Leslau<sup>2</sup> followed Brockelmann in considering it similar to zā' and added to these dhāl and thā', thus suggesting its articulation required the placing of the tongue between the teeth.

Cantineau<sup>3</sup> and Moscati<sup>4</sup> added a lateral property to the Semitic dād, depending on the Arab Grammarians' description of the Arabic dād.

Even though we accept the assumption of the existence of the dād as an independent sound in Proto-Semitic, we find it difficult to accept a description of its articulation and its characteristics which depends on its characteristics in the Semitic languages which have preserved it. Arabic, on which the above definitions are really based, is a comparatively late Semitic language, and the characteristics of the dād according to the Arab Grammarians are more than two centuries later than the earliest dependable texts known to us. As for the South Arabian Epigraphic and Ethiopian Geez we do not know exactly the original pronunciation of the dād in these languages, for there is no indication in the texts known to us of how to pronounce it. Thus the assumption of the characteristics mentioned above in Proto-Semitic remains just an assumption which cannot be proved; nevertheless, it is still the only hypothesis currently available to us.

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1. Brockelmann does not give any evidence for this hypothesis, which is not supported by the evidence from the only language about which we have any phonetic data, i.e. Arabic.
  2. W. Leslau, "The Semitic Phonetic System", in L. Kaiser (ed.), Manual of Phonetic (Amsterdam, 1957), p.357.
  3. J. Cantineau, "Le Consonatisme du Sémitique", Études de Linguistique Arabe (Paris, 1960), pp.284-5.
  4. S. Moscati, An Introduction to the Comparative Grammar of the Semitic Languages (Wiesbaden, 1964), p.27.

## B. The Ḍād in the North Semitic Languages

As we have seen in the previous section, the ḏād sound has been assumed by Semitists to have existed in Proto-Semitic. A study of the Semitic languages known to us reveals that this sound is positively attested only in the South Semitic languages (Arabic, South Arabian Epigraphic and Ethiopic). For this reason we will deal with the Semitic languages under two main headings; the North Semitic languages, and the South Semitic languages.

### The North Semitic Languages

1. Akkadian (Assyrian-Babylonian) - this language was spoken in Mesopotamia (Iraq) from 2500 B.C. to 600 B.C., the last phase being "characterized by the infiltration of Aramaic words and linguistic peculiarities".<sup>1</sup>

Akkadian employed the non-Semitic Sumerian alphabet. A study of Akkadian shows that it lacked the laryngeal sounds (except ' ) and the pharyngealized sounds (except ṣ). It is difficult to explain the lack of these signs in Akkadian script, so that one is faced with the following possibilities:

1. These sounds had been modified in Akkadian at an earlier phase of its history before the adoption of the Sumerian syllabary, and had already shifted to other sounds.
2. These sounds were still pronounced as in Proto-Semitic, but are not recorded as a result of the use of the Sumerian script which lacked the appropriate symbols, so that through necessity Akkadian employed signs that did not fully

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1. Ibid., p.6.

correspond to its sounds.

The second possibility leads us to wonder whether the Akkadians, as a result of employing the Sumerian signs, forgot the original (Semitic) pronunciation of these sounds. It might be the case that, at the beginning, they used to pronounce them as in Semitic, but that with time these sounds changed to the way they were pronounced in Sumerian.

This last seems perhaps the most likely assumption, since these sounds must have existed at some stage during the prehistory of Akkadian, while the fact that the Akkadian did not modify the Sumerian signs to accomodate these Semitic sounds suggests that they cannot have continued to exist throughout the history of the Akkadian language.

In any case, as far as the script is concerned, the dād and zā' sounds changed in Akkadian to šād, this shift being a general rule in lexical items which share their etymology with other Semitic languages, especially the South Semitic branch which preserved the pharygealized sounds, e.g.:

eršetu <sup>1</sup>	'ard (earth)
mursu <sup>2</sup>	marad (sickness)
sēlu <sup>3</sup>	dil <sup>C</sup> (rib)
simdu <sup>4</sup>	dimād (bandage)

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1. I. Gelb, The Assyrian Dictionary (Chicago, 1956-80), IV, p.308; B. Meissner/von Soden, Akkadisches Handwörterbuch (Wiesbaden, 1965-81), 1, p.245.
  2. I. Gelb, op.cit., X, p.224; B. Meissner/von Soden, op.cit., II, p.676.
  3. I. Gelb, op.cit., XVI, p.124; B. Meissner/von Soden, op.cit., III, p.1090.
  4. I. Gelb, op.cit., XVI, p.196; B. Meissner/von Soden, op.cit., III, p.1102.



supru <sup>1</sup>	zufr (nail)
esemtu <sup>2</sup>	cazm (bone)
sillu <sup>3</sup>	zill (shadow)
sabitu <sup>4</sup>	zaby (gazelle)

## 2. Ugaritic

This is the language of the inscriptions discovered in Ugarit (Ras Shamra) in Syria in 1929. The earliest texts date back to the fourteenth and thirteen centuries B.C.<sup>5</sup>

There are disagreements and arguments among scholars as to whether it should be regarded as a Semitic language grouped with the Canaanite language, or as an independent Semitic language,<sup>6</sup> while some scholars have considered it as closer to Arabic.<sup>7</sup>

Ugaritic kept the pharygealized sounds, including the zā' sound, but it lost the dād sound. Thus Semitic dād is

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1. I. Gelb, op.cit., XVI, p.250; B. Meissner/von Soden, op.cit., III, p.1113.
  2. I. Gelb, op.cit., XVI, p.341; B. Meissner/von Soden, op.cit., I, p.251.
  3. I. Gelb, op.cit., XVI, p.189; B. Meissner/von Soden, III, p.1101.
  4. I. Gelb, op.cit., XVI, p.42; B. Meissner/von Soden, op.cit., III, p.1071.
  5. S. Moscati, op.cit., p.9.
  6. A. Goetze, "Is Ugaritic a Canaanite Dialect?" Language, XVII (1941), pp.127-38; C. Rabin, "The Origin of the subdivision of Semitic", Hebrew and Semitic Studies, ed. W. Thomas and W.D. Mchardy (Oxford, 1963), pp.104-5.
  7. I. Al-Yasin, The Lexical Relation Between Ugaritic and Arabic (New York, 1952).



represented in Ugaritic as a rule by ṣ, e.g.:

sl <sup>c1</sup>	dil <sup>c</sup> (rib).
'rs <sup>2</sup>	'ard (earth).
mrs <sup>3</sup>	marad (sickness) or (to be sick).
srr <sup>4</sup>	darr (to hurt).

There are exceptions where the dād sound has changed into zā', contrary to the Ugaritic phonetic system. These exceptions are found in several items, where these etymologically expected dāds appear as zā':

zhq <sup>5</sup>	dahik (to laugh)
ymza <sup>6</sup>	yamdī (to pass away)
qzb <sup>7</sup>	qadab (cut off)
ghzy <sup>8</sup>	ghadd (to wink at)

This shift from dād to zā' indicates that either:

- A. a certain dialect has preserved this pronunciation despite its change into ṣād in other dialects.<sup>e</sup>
- B. or this dialect uses the dād phonemes, but only symbolized with the zā' sign in the absence of the dād symbol in their script.

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1. C.H. Gordon, Ugaritic Textbook (Rome, 1965), p.474.
  2. Ibid., pp.366-7.
  3. Ibid., p.438.
  4. Ibid., p.476.
  5. Ibid., p.407, No.1049.
  6. Ibid., p.436, No.1524.
  7. J. Gibson, Canaanite Myths and Legends (Edinburgh, 1978), p.70, No.5:ii:24 (cf.p.157).
  8. Ibid., p.56, No.4:ii:11 (cf.p.155).

C. or the dād sound was pronounced by the Ugaritians in the form in which they had inherited it from the Proto-Semitic, but they had not a specific sign to symbolize it, so that the Ugaritic dialects varied in representing the dād sound between the zā' and ṣād.

It seems quite possible from the above that at an early phase of the development of Ugaritic the articulation of the dād was close to the zā'. Thus it would have been interdental, sharing its articulation with the zā', and maybe with the dhāl and thā'.

### 3. Hebrew

Hebrew is one of the most important branches of the Canaanite language, represented in its early stages by the Old Testament which contains texts written between 1200 B.C. and the second century B.C.<sup>1</sup> The earliest of these texts is Song of Deborah (Judges 4). Apart from the Old Testament texts, there is the Silwan inscription which dates to 700 B.C.<sup>2</sup>

The scholars still find it difficult to decide the nature of the original Hebrew sounds. It is possible that there was considerable dialect variation at that time, as may be indicated by the famous passage in the Book of Judges (12:6) which refers to the difference in articulation between Shīn and Samekh in Hebrew.

The fall of the Hebrew state, the Babylonian exile, and the spread of the Aramaic language, made Hebrew a liturgical language which ceased to be spoken as a mother

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1. S. Moscati, op.cit., p.10.

2. Cooke, A Text-book of North Semitic Inscriptions, (Oxford, 1903), p.15.

tongue. This led the Hebrews to write some sections of the Old Testament in Aramaic.

Hebrew, as represented by the Old Testament, lacked the Semitic phonemic sounds: th, dh, d, gh, kh, and z, and in this respect it agrees with Phoenician.

The dād and zā' sounds are represented by the šād, in general.<sup>1</sup> This is observed as a rule in those lexical items for which a cognate form can be formed in the South Semitic languages, e.g.:

ṣan <sup>2</sup>	da'n (sheep)
sb <sup>3</sup>	dabb (lizard)
sl <sup>c4</sup>	dil <sup>c</sup> (rib)
shq <sup>5</sup>	dahik (laugh)
sl <sup>6</sup>	zill (shadow)
sby <sup>7</sup>	zaby (gazelle)
sfr <sup>8</sup>	zufr (nail)

#### 4. Phoenician

Phoenician was one of the important Canaanite languages. The Phoenician people lived on the Syrian Mediterranean coasts, where their important cities, such as

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1. Gesenius, Hebrew and Chaldee Lexicon to the Old Testament Scriptures, translated by S.P. Tregelles (London, 1885), p.DCXCVIII(698).
  2. Genesis 4:2, 30:31-2.
  3. Leviticus 11:29.
  4. Genesis 17:17.
  5. Genesis 2:21-2.
  6. 2 Kings 20:9.
  7. Deuteronomy 12:15.
  8. Jeremiah 17:1.

Tyre and Sidon, were situated.

Our knowledge of Phoenician is owed to the earliest inscriptions found in these cities and neighbouring towns, which belong to the tenth century B.C. and afterwards.<sup>1</sup> Later Phoenician spread further north along the coast of Syria (Byblos, Beirut and Batrūn) and to the inner cities.

The Phoenicians, as merchants, spread their language to most of the Mediterranean islands and the shores of North Africa, where they established their colonies, especially Carthage. Southwards they reached the Red Sea shores, Arabia, the Arabian Gulf and India.<sup>2</sup>

Scholars have observed a distinct difference between the language of the early Phoenician inscriptions and that of the western colonies (Punic), especially in Carthage. The difference here was in the sound system, as the language of the colonies had lost some of the guttural sounds.<sup>3</sup>

Phoenician lacked the sounds: ḏ, th, kh, dh, z, and gh. The ḏād and zā' sounds are represented by the sound ṣād, as follows:

ṣan'

ḏa'n (sheep)

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1. S. Moscati, op.cit., p.10; C. Brockelmann, op.cit., p.28.
  2. W. Wright, Lectures on the Comparative Grammar of the Semitic Languages (Cambridge, 1890), pp.22-3.
  3. C. Brockelmann, op.cit., p.30.
  4. S. Segert, A Grammar of Phoenician and Punic (München, 1976), p.271, No.111:9.

'rs <sup>1</sup>	'ard (earth)
smd <sup>2</sup>	dimād (bandage)
ṣm <sup>3</sup>	cazīm (mighty)

Once again, it is difficult to determine the nature of the pronunciation of the etymological dād words, whether the sound in question is pronounced as a simple ṣād or as a Semitic dād symbolized by the ṣād, because of the absence of the dād sign.

## 5. Aramaic

Aramaic is a language which is still spoken at the present time, although its history can be traced back to about 1000 B.C.\* It branches into:<sup>5</sup>

1. Old Aramaic, which is represented by some inscriptions and materials found in Damascus, Arpad, Tell Halaf (Upper Mesopotamia), North Palestine, and elsewhere up to 700 B.C.
2. Official Aramaic, which was spoken under the Assyrian, Babylonian, and Persian Empires till 200 B.C. It is

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1. S. Segert, op.cit., No.1:9, p.268, No.82:12, 10-11; Cooke, op.cit., p.40, No.6:4.
  2. Z.S. Harris, A Grammar of Phoenician Language (New Haven, 1936), p.141.
  3. Repertoire D'epigraphie Semitique (Paris, 1900-68), II, p.255, No.906:1; Cooke, op.cit., No.5:19.
  4. E.Y. Kutscher, "Aramaic", Current Trends in Linguistics (Paris, 1970), VI, p.347.
  5. Cf. J.A. Fitzmyer, A Wandering Aramean (Michigan, 1979), pp.60-3; E.Y. Kutscher, op.cit., pp.347-8; A.F. Jones, Short Grammar of Biblical Aramaic (Michigan, 1966), pp.2-3; Moscati, op.cit., pp.10-13.

documented in the papyrus documents which have been found in Egypt, Syria, Mesopotamia, and the Indus valley.

3. Biblical Aramaic, which is represented by the texts found in Old Testament: Gen.31:47; Jer.10:11; Ezra 4:8 - 6:18, 7:22-26; Dan.2:4 - 7:28.
4. Middle Aramaic, 200 B.C. to 200 A.D. It had two varieties:
  - A. West Aramaic, represented by the dialects of: Samaritan Aramaic, Palestinian Christian Aramaic, Palestinian Jewish Aramaic, Palmyran, Nabatean, and the Qumran texts.
  - B. East Aramaic, which is represented by the following dialects: Mandaic, Syriac, the Aramaic of the Babylonian Talmud.
5. Late Aramaic or Modern Aramaic. The language which is still spoken in the villages of Ma<sup>c</sup>lūla, Jubba<sup>c</sup>dīn, and Bakh<sup>c</sup>a near Damascus, represents the remnant of West Aramaic; and that spoken in Tūr<sup>c</sup>Abdīn and near Mosul represents the remnant of East Aramaic.

Aramaic, in general does not have the Semitic sounds: dh, th, z, and ḏ. The first three of these sounds are represented by the symbols: d, t, and ṭ.

As for the ḏād, in Old Aramaic (in the inscriptions of King Zakir,<sup>1</sup> Sfire I and III,<sup>2</sup> Panamu II,<sup>3</sup> Bar Rekub son of Banamu II,<sup>4</sup> and Zinjirli: Hadad<sup>5</sup>) it was represented by

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1. End of the ninth century B.C.
  2. Middle of the eighth century B.C.
  3. Second half of the eighth century B.C.

... Cont'd:

q,<sup>1</sup> e.g.:

'rqa <sup>2</sup>	'ard (earth)
rqi, rqu <sup>3</sup>	radī (accept)
rbq <sup>4</sup>	rabd (suburb)
mrq <sup>5</sup>	marad (sickness)

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Cont'd:...

4. 730 B.C.
5. First half of the eighth century B.C.
1. There are a few exceptions in which it occurs as <sup>c</sup> in early texts, c.f. rab<sup>c</sup> ; rabd, Rosenthal, An Aramaic Handbook (Wiesbaden, 1967), Part 1/1, No.4:4, 56:5; G.A. Cooke, op.cit., No.63:4. Also there are some inscriptions which belong to this period in which the dād is represented by š (c.f. Cooke, op.cit., 'rs : 'ard, No.64:7, 12 and No.65:8). Probably this substitution was due to the influence of one of the Canaanite dialects.
2. J. Gibson, Textbooks of Syrian Semitic Inscriptions, Vol.2, Aramaic Inscriptions (Oxford, 1975), No.5:7, 10, 26; 13:5, 6, 7...; 14:7, 14; 15:4; Rosenthal, op.cit., No.1:7, 10, 26; No.2:1A:11, 26, 28; No.3:7, 14; No.4:4, 14; G.A. Cooke, op.cit., No.61:5, 6, 7...; No.62:7, 14; No.63:4; J. Fitzmyer, The Aramaic Inscriptions of Sefire (Rome, 1967), No.1:11, 26, 28...; No.2:8 and No.3:6.
3. J. Gibson, op.cit., No.9:6; Rosenthal, op.cit., No.2 Sfire III:6; J. Fitzmyer, op.cit., No.3:6; G.A. Cooke, op.cit., No.61, 18, 21.
4. J. Gibson, op.cit., No.7:32; Rosenthal, op.cit., No.2, Sfire 1A:32.
5. J. Gibson, op.cit., No.7:29, Rosenthal, op.cit., No.2, Sfire 1A:29; J. Fitzmyer, op.cit. No.1:29.

In most of the official Aramaic papyri, from the beginning of the fifth century B.C., the Semitic  $\dot{d}$  began to undergo a gradual change from  $q$  to  $^c$ . In some of these papyri we find both symbols,  $q$  and  $^c$ , side by side in the same papyrus,<sup>1</sup> whilst at other times the  $\underline{d\bar{a}d}$  is realized as  $q$  in one papyrus, and as  $^c$  in another, both papyri dating to the same period.<sup>2</sup>

From the end of the fifth century B.C. onwards, the Semitic  $\underline{d\bar{a}d}$  is represented by  $^c$  in most of the Aramaic documents, e.g.:

'r <sup>c</sup> a <sup>3</sup>	'ard (earth)
c <sub>1</sub> <sup>c</sup>	dil <sup>c</sup> (rib)
rb <sup>c</sup>	rabad (suburb)
c <sub>r</sub> <sup>c</sup>	<sup>c</sup> arad (width)
mr <sup>c</sup>	marad (sickness)

An exception to this is Mandaic, where most of the Aramaic sounds, the  $q < \dot{d}$  in particular, remain unchanged.<sup>3</sup> As for Syriac, Semitic  $\underline{d\bar{a}d}$ , in general, is represented by  $^c$ ayn, e.g.:

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1. A.H. Sayce, Aramaic Papyri Discovered at Assuan (London, 1906), No.B:15 ('rqa), 16 ('r<sup>c</sup>a); A. Cowley, Aramaic Papyri of the Fifth Century B.C. (Oxford, 1923), No.6:15 ('rqa), 16 ('r<sup>c</sup>a).
  2. A. Cowley, op.cit., No.5:10 ('r<sup>c</sup>a), No.8:3, 8 ('rqa).
  3. Ibid., No.30:9; 31:4; 68:11, 3.
  4. Ibid., p.216 (Aḥīqār): 106.
  5. E. Sachau, Aramaische Papyrus und Ostraka (Leipzig, 1911), p.233, No.76:1, 3.
  6. A. Cowley, op.cit., p.269 (Beh.Insc.), No.3:6.
  7. Ibid., No.75:1, 3.
  8. H. Fleisch, "Dād", EI<sup>2</sup>, II, p.75; cf. E.S. Drower and R. Macuch, A Mandaic Dictionary (Oxford, 1963), p.39 ('rq).



by <sup>c</sup> ta <sup>1</sup>	baydah (egg)
<sup>c</sup> ana <sup>2</sup>	da <sup>3</sup> n (sheep)
'r <sup>c</sup> a <sup>3</sup>	'ard (earth)

There are some words containing an etymological dād, as is apparent from their Arabic cognate forms, where this sound is changed into ṣād; this may be due to the influence of Canaanite, e.g.:

<sup>c</sup> mṣ <sup>4</sup>	ghamud (to close eyes)
smd <sup>5</sup>	damad (to bind)
hms <sup>6</sup>	hamud (to be sour)
nfs <sup>7</sup>	nafad (to shake off) <sup>8</sup>

There are finally a few exceptions in which the Semitic dād occurs as g, e.g.:

ghk <sup>9</sup>	dahik (to laugh)
rg <sup>10</sup>	radd (to crush)

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1. W. Gesenius, A Hebrew and English Lexicon of Old Testament (Oxford, 1906), p.101; G.H. Bernstein, Lexicon Syriacum (Leipzig, 1836), p.65.
  2. W. Gesenius, op.cit., p.838; G.H. Bernstein, op.cit., p.381.
  3. W. Gesenius, op.cit., p.75; G.H. Bernstein, op.cit., p.42.
  4. W. Gesenius, op.cit., p.783.
  5. Ibid., p.855.
  6. Ibid., p.329.
  7. Ibid., p.659.
  8. See more items in R.T. Steiner, The Case for Fricative-Laterals in Proto-Semitic (New Haven, 1977), pp.149-150.
  9. W. Gesenius, op.cit., p.850.
  10. Ibid., p.954; G.H. Bernstein, op.cit., p.489.

For these exceptions, Brockelmann<sup>1</sup> suggests that g represents the fricative sound gh, thus he assumes the following development:  $\dot{d} > q > gh > ^c$ . This is supported by Ugaritic<sup>2</sup> where z is occasionally represented by gh, and by Iraqi Arabic<sup>3</sup> where q is represented by gh.

As for Biblical Aramaic, it represents the last period of Official Aramaic; in it we find the Semitic dād occurring as <sup>c</sup>ayn in all passages of the Old Testament, except the word 'rqa (~~land~~<sub>earth</sub>) which occurs in Jer. (10:11) in its Old Aramaic form.

In these passages we find the examples:

'r <sup>c</sup> a	'ard (earth) in: Jer.10:11; Ezra 5:11; Dan.2:35.
<sup>c</sup> l <sup>c</sup>	dil <sup>c</sup> (rib), in: Dan.7:5.
r <sup>c</sup> w	radi (accept), in: Ezra 5:17; Dan.2:29
r <sup>cc</sup>	radd (to crush), in: Dan. 2:40.

The conclusion from the above data seems to be that dād (however it may have been pronounced) continued to exist as a separate phoneme during the Old Aramaic period, since otherwise it would not have been possible for it to shift to <sup>c</sup>ayn thereafter while original qāf continued to be qāf. Subsequently however dād seems to have been pronounced as <sup>c</sup>ayn, as it still is in, for example, the West Aramaic of Ma<sup>c</sup>lūla and the spelling was adjusted accordingly.

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1. Brockelmann, Grundriss der Vergleichenden Grammatik der Semitischen Sprachen (Berlin, 1908-13), I, p.46.
  2. Gordon, op.cit., p.463, No.1953; p.464, No.1973.
  3. E.g.: raghgh radd (to crush).

C.                    The ḏād in the South Semitic Languages

1. South Arabian Epigraphic

This is the language of the inscriptions found in the South of the Arabian Peninsula, in other parts of the peninsula, and elsewhere. It comprises the Sabaean, Minaean, Qatabanian, Ḥadramī, and Awsanian dialects. The best-known and most widespread of these inscriptions are those in the two former dialects.

The most ancient inscriptions date back to the ninth century B.C., while the latest belongs to the sixth century A.D.<sup>1</sup>

The South Arabian phonetic system is characterized by its richness in the consonantal symbols, which denote 29 sounds, which makes it the most complete Semitic language in this respect; it is identical to the Proto-Semitic phonetic system, in that it has the two Semitic sounds ḏād and zā'. Most of the lexical items with ḏād and zā' correspond etymologically with their Classical Arabic counterparts, for instance:

mrd<sup>2</sup>  
'rd<sup>3</sup>

marad (sickness)  
'ard (earth)

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1. A.F.L. Beeston, A Descriptive Grammar of Epigraphic South Arabian (London, 1962), p.2; W. Leslau, "Ethiopic and South Arabian", Current Trends in Linguistics (Paris, 1970), VI, p.507; S. Moscati, op.cit., p.14.
  2. W.F. Jamme, Sabaean Inscriptions from Maḥram Balqīs (Baltimore, 1962), p.59, No.572-7; p.89, No.583:8.
  3. Ibid., p.18, No.555:4; I. Guidi, Summarium Grammaticae Veteris Linguae Arabicae Meridionalis (Rome-Cairo, 1930), No.3:8.

wd <sup>c1</sup>	wada <sup>c</sup> (to humiliate)
rdw <sup>2</sup>	ridā (grace)
zby <sup>3</sup>	zaby (gazelle)
nzr <sup>4</sup>	nazar (to take care of)
hzi <sup>5</sup>	huzwa (esteem)
qyz <sup>6</sup>	qayz (summer)

However, there are exceptions worth mentioning; the following words are reported with the zā', despite their etymology whereby we would expect dād:

zl <sup>c7</sup>	dil <sup>c</sup> (rib)
wza <sup>8</sup>	wadu' (to cleanse)
qrz <sup>9</sup>	qarad (to gnaw)
mza <sup>10</sup>	madā (to go away)

Similarly, the word <sup>c</sup>dm<sup>11</sup> occurs with the dād,

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1. W.F. Jamme, op.cit., p.37, No.561 bis:23; p.53, No.568:20; CIS, pars 4, tomus 1, p.9, No.2:17; p.246, No.197:10.
  2. W.F. Jamme, op.cit., p.37, No.561 bis:18; CIS, p.384, No.335:5; p.418, No.349:7.
  3. Jaussen et Savignac, Mission Archéologique en Arabie (Paris, 1909-14), II, p.334, No.128; CIS, p.56, No.37; p.439, No.365:2.
  4. W.F. Jamme, op.cit., p.167, No.662:12; CIS, 378, No.334:7.
  5. W.F. Jamme, op.cit., p.31, No.560:18.
  6. CIS, p.231, No.174:3.
  7. K.C. Rossini, Chrestomathia Arabica Meridionalis Epigraphica (Rome, 1931), p.161; CIS, pars 4, tomus II, pp.311-2, No.548:4, 6, 8.
  8. Rossini, op.cit., p.136.
  9. Ibid., p.234.
  10. CIS, pars 4 tomus II, p.5, No.364:1, 2; Rossini, op.cit., p.177.

...Cont'd:

despite its etymology zā' which should give us, for example, azm.

In addition some lexical items are found with sād where we would expect zā':<sup>1</sup>

sfr <sup>2</sup>	zufr (nail)
hss <sup>3</sup>	hazz (luck)

These exceptions, probably, are due partly to the closeness of the dād and zā' in articulation, and partly to a backing of the zā' sound so that it has proximated to the sibilant sound.

## 2. Geez (Ethiopic)

Geez, the classical language of Ethiopia, is a pure Semitic language of a people who migrated, some centuries before the Christian era, from Yemen in South Arabia to Ethiopia in Africa.<sup>4</sup> They apparently brought with them the South Arabian alphabet.

Geez remained the spoken language in Ethiopia till the twelfth or thirteenth century A.D.,<sup>5</sup> when it was replaced

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Cont'd:.... 9

11. G. Bersträsser, Einführung in die Semitischen Sprachen (München, 1928), p.184.
1. Cf. Beeston, op.cit., p.15.
2. G. Bergsträsser, op.cit., p.184.
3. Ibid., p.186.
4. Mercer, Ethiopic Grammar (Oxford, 1920), p.7; Dillmann, Ethiopic Grammar, translated by J.A. Crichton (London, 1907), p.3.
5. Leslau, "Ethiopic and South Arabian", Current Trends in Linguistics, VI, p.467; Mercer, op.cit., p.7; Hetzron, Ethiopian Semitic Studies in Classification (Manchester, 1972), p.5.

by other Semitic languages: Tigré, Tigrīña, Amharic and others. Currently Geez is the language of liturgy, and a few books of a religious nature are written in it, while most Ethiopian literature is written in Amharic.<sup>1</sup>

Despite Geez's linguistic proximity to the South Arabian Epigraphic and its being influenced by it, as well as having derived its alphabet from it, the phonetic system in Geeze is different from that of South Arabian Epigraphic. The former lacks the sounds: th, dh, z, gh and samekh. Thus Geez's sound system is similar to that of Hebrew, with the exception that samekh exists in Hebrew while dād exists in Geez.

As Geez has ceased to be a spoken language "we do not know exactly the original pronunciation of several sounds",<sup>2</sup> in particular the dād sound, which nowadays has become influenced by the priests' pronunciation of Geez and confused sometimes with sād,<sup>3</sup> and sometimes with tā.<sup>4</sup> But in the Arabic loanwords in Geez, the dād changed to dāl or zāy, e.g.:<sup>5</sup>

qade	qādī (Judge)
fedel	fādīl (excellent)
wāred	<sup>c</sup> ard (width)

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1. Leslau, "Arabic Loan-Words in Geez", JSS, III (1958), p.146.
  2. Ibid., p.148.
  3. Ibid., p.148; Dillman, op.cit., p.16; Fleisch, "Dād", EI<sup>2</sup>, II, p.75.
  4. J. Cantineau, "Le Consonantisme du Sémitique", Études de Linguistique Arabe, p.285.
  5. W. Leslau, "Arabic Loanwords in Geez", JSS, III (1958), p.151.

zäräbä

daraba (hit)

As for the modern Ethiopic Semitic languages, dād has been lost from them all, and is represented by dāl in Harari,<sup>1</sup> and ṣād in Tigré and Tigriña.<sup>2</sup>

### 3. Northern Arabic Dialects

As far as definite inscriptional evidence is concerned, we know nothing of pre-Islamic Arabic except for inscriptions and graffiti left by the Arabs who inhabited the north west part of the Arabian peninsula and the regions of Southern Syria and Jordan. These inscriptions and graffiti can be considered as representative of Proto-Arabic,<sup>3</sup> although no such inscriptions or epigraphic material has been discovered in the western region (central Hijāz) and the central region (Najd).

Northern Arabs, i.e. Safaites, Thamudeans, Lihyanites, and Nabataeans, employed, in recording their dialects, two types of script:

1. A script derived and developed from the Aramaic script, represented by numerous Nabataean inscriptions. From these the Arabs developed their writing system before and after

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1. W. Leslau, "Arabic Loanwords in Harari", Studi Orientalistici in Onore di Giorgio Levi Della Vida (Rome, 1956), II, p.19.
  2. W. Leslau, "Some Mutilated Roots in Ethiopic", Lingua, VI (1956-7), p.270.
  3. C. Rabin, " <sup>c</sup>Arabiyya", EI<sup>2</sup>, I, pp.262-3; he here considers the epigraphic material, which belongs to the period between the ninth century B.C. and the third century A.D. as proto-Arabic.

Islam.

2. A script derived and developed from the South Arabian script, represented by the Lihyanite Thamudic, and Safaitic inscriptions.

In the former script, the Nabataean Arabs employed 22 signs, namely the Aramaic signs. They needed to express the other sounds (i.e. ḍ, ẓ, th, kh, gh and dh) not found in Aramaic, and so they replaced those sounds not represented by the Aramaic script with other sounds from the Aramaic system.

In the latter script, the Sabeian and Minaean inscription employed 29 signs, which represent roughly the same as those of Classical Arabic,<sup>1</sup> although there is a difference in the function of some of these signs between South Arabian and North Arabian dialects.

### Lihyanite






Lihyanite, the most ancient Northern Arabic dialect, was the language of the inscriptions which are found in the al-<sup>c</sup>Ulā region in Northern Hijāz. The oldest inscriptions, which are called Dedanite,<sup>2</sup> belong to the sixth century B.C., but most of the inscriptions known to us are dated to after 400 B.C.



- 
1. Except the samekh sound, which is found also in Hebrew.
  2. Dedan was one of the South Arabian cultural colonies which adopted the latter's writing. In the fifth century B.C., Dedanite was supplanted by Lihyanite which adopted their script and developed it. Cf. A.F.L. Beeston, op.cit., p.1; F.V. Winnett, A Study of the Lihyanite and Thamudic Inscriptions (Toronto, 1937), p.11.







The Lihyanite sound system has symbols for all semitic sounds, except for the zā' sound, whose existence most scholars doubt.

As for the dād, Lihyanite used this sound in numerous inscriptions, but the scholars, especially Jaussen-Savignac (JS) and Caskel, disagree in the identification of the symbol intended for this sound in Lihyanite inscriptions.

JS read the sign , in its various forms,<sup>1</sup> as dād,<sup>2</sup> while Winnett<sup>3</sup> and Caskel<sup>4</sup> read the same sign as tā'. The latter regarded the sign  as dād,<sup>5</sup> which according to JS is to be read as tā'.<sup>6</sup> Nevertheless Caskel contradicts himself in two places by reading the two forms ,  which seem to be variants of  as dād,<sup>7</sup> thus agreeing with JS.<sup>8</sup>

As for the zā', this sound has not been independently represented in any of these inscriptions. However, in one inscription we find the word , which JS<sup>9</sup> read as drb, while Caskel<sup>10</sup> read it as zrb. There is another inscription in which the sign  is found for the first time. This is similar to the South Arabian dād. JS<sup>11</sup> are

- 
1. Its various forms are: , , ,  ...
  2. JS, op.cit., II, No.345:3; 59:2, 4; 122; 52:2.
  3. Op.cit., pp.11-4.
  4. Lihyan and Lihyanisch (Cologne, 1954), no.56:3; 90:2, 4; 8; 87:2.
  5. Ibid., no.72:4; 73:5; 77:8; 79:1.
  6. Op.cit., no.67:1; 72:8; 73:5; 75:4.
  7. Op.cit., no.76:2, 4.
  8. Op.cit., no.79:2, 4.
  9. Ibid., no.75.
  10. Caskel, op.cit., p.155.
  11. JS, op.cit., No.351.

uncertain as to whether to consider it as dād or zā'.

The evidence above points to one of two conclusions:

1. the zā' sound was lost from Lihyanite at some time or other before the time of the inscriptions, or
2. it developed and was replaced by the dād sound, which is more probable.

### Thamudic

Thamudic inscriptions are found in various regions of the north and central Arabian peninsula and in the south of Jordan. These inscriptions are characterized by shortness and by the mention of the names of the shepherds who wrote them.

Personal experience is the theme of these inscriptions, and we do not find fine literary language.<sup>1</sup>

Most of the Thamudic sound signs have a number of variant forms, and this makes a definitive reading of the inscriptions difficult.

The Thamudic phonetic system corresponds to that of Classical Arabic, since it employs the same number of sound signs as Arabic, so that we find two separate signs for dād and zā'.

### The dād

Thamudic used this sound in a great number of

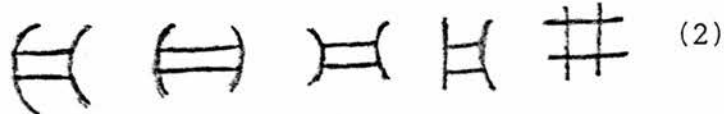
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1. <sup>c</sup>Alī, Jawād, Tārīkh al-<sup>c</sup>Arab Qabl al-Islām, (Baghdad, 1950-8), VII, p.190.

inscriptions, its sign occurring in different forms according to the regions where it is found. In the north Hijāzī inscriptions, (Madā'in Šālih for example), we find these forms:

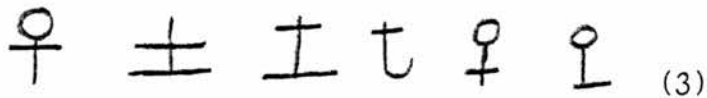


while in the Jordanian regions it is symbolized by these forms:



### The zā'

This sound is found in only seven inscriptions, occurring in the north Hijāz where it is found in the following forms:



As for the Jordanian inscriptions, they have no sign for the zā', if we exclude one inscription with a doubtful reading.\* However, there are two lexical items corresponding etymologically to Classical Arabic words containing zā':

- 
1. Cf. JS, op.cit., vol.2, PL. CXLVII, No.500, 483, 487; PL. CXL, No.210; C. Huber, Journal d'un voyage en Arabie (Paris, 1891). p.90, No.20.
  2. Cf. G.L. Harding, Some Thamudic Inscriptions from the Hashemite Kingdom of Jordan (Leiden, 1952), Pl.XIV, No.300, Pl.X - No.191, 220; Pl.XII - No.294.
  3. Cf. C. Huber, op.cit., p.256, No.22; p.610; p.375, No.20; p.455; p.451; p.487.
  4. C.L. Harding, op.cit., p.39.

md<sup>c</sup> n<sup>1</sup>  
<sup>c</sup> dmn<sup>2</sup>

maz<sup>c</sup> ūn (proper name)  
<sup>c</sup> azmān (proper name, from  
<sup>c</sup> azuma to be great)

These inscriptions seem to indicate a degree of similarity between the dād and zā', which has confused the writers of these inscriptions to the extent that they generally use one sign for both of them.

### Safaitic

Safaitic inscriptions were first found in the Ṣafā region of Syria, which is a ḥarra (ba<sup>s</sup>alt rocks) district. Later this style of Arabic writing was found in areas far from here, but the name remained popular among scholars as referring to a specific script distinguished from other early Arabic scripts.

About 6000 inscriptions have been collected from various regions where these inscriptions are found, in Syria, Jordan, and Northern Saudi Arabia. One of the latest inscriptions discovered belongs to the period of the rise of Islam.<sup>3</sup>

Safaitic inscriptions are, to a considerable extent, similar to the Thamudic and Lihyanite inscriptions in subject matter in that they are characterized by personal incidents and in containing their writers' name.

The Safaitic phonetic signs are identical to those

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1. Ibid., p.30.
  2. Ibid., p.35.
  3. F.V. Winnett, Review of "Corpus Inscriptionum Semiticarum", JAOS, LXXIII (1953), p.41; C. Rabin, "Arabiyya", EI<sup>2</sup>, I, p.562.

of Arabic in number. The two sounds dād and zā', in most instances, correspond to the sounds found in cognate Classical Arabic forms. Their signs, in general, are  $\# \dot{d}$  and  $\cup \cap \dot{z}$ , for instance:

h $\dot{d}$ r <sup>1</sup>	haḍar (to attend)
ḍ'n <sup>2</sup>	ḍa'n (sheep)
mḍr <sup>3</sup>	mudār (proper name)
ḍbyt <sup>4</sup>	ḍabya (she - gazelle)
zr <sup>5</sup>	zrr (flint)
zllt <sup>6</sup>	zill (shadow)
nzr <sup>7</sup>	nazar (watch)

However, there are a few exceptions, where the dād is written as zā' in some proper names contrary to Classical Arabic, for instance:

zrr<sup>8</sup> < zirār < dirār (proper name)

and where we find the dād as ṣ, e.g.:

rhs<sup>9</sup>                      raḥaḍ (wash)

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1. W.G. Oxtoby, Some Inscriptions of the Safaitic Bedouin, (New Haven, 1968), p.48, No.58.
  2. Ibid., p.39, No.13.
  3. Ibid., p.64, No.145.
  4. Ibid., p.50, No.70.
  5. Ibid., p.42, No.33; p.107, No.430.
  6. Ibid., p.42, No.32.
  7. Ibid., p.55, No.90.
  8. Ibid., p.50, no.67.
  9. Ryckmans, Les Noms Propres Sud-Sémitiques (Louvain, 1934-5), I, p.282.

## Nabataean

The regions in which the main Nabataean inscriptions are found are Hegra (Madā'in Šālih), Petra, and Bosra, where the Nabataean kingdom was situated (between 69 B.C. and 106 A.D.). The fall of the Nabataean kingdom did not bring the Nabataean writings to an end,<sup>1</sup> and they continued to be used for a long time not only in independent regions of Arabia, but also in areas which came under Roman rule.

Despite this there is no doubt that the Nabataeans are Arabs, but the language of their inscriptions is written in Aramaic except the proper names<sup>2</sup> and a few words, for the Nabataeans mixed with Aramaic-speakers for a long time and its script is, essentially, derived and developed from the Aramaic script. Thus we find that its phonetic system follows, in general, the Aramaic phonetic system, and it employs the 22 signs of the Aramaic. Thus the Nabataean writing lacked the Arabic sounds: d, z, gh, kh, th, and dh.

As for the dād, in Nabataean inscriptions it is symbolized by <sup>c</sup>, as in Aramaic, or by the symbol s, as in Canaanite.<sup>3</sup> Examples for substitution of the dād by <sup>c</sup>ayn or sād are (some of these readings are doubtful):

'r<sup>c</sup>a

'ard (earth)

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1. E. Littmann, Semitic Inscriptions, section A: Nabataean inscriptions (Leiden, 1914), pp.IX-X.
  2. Cf. the list of the Nabataean proper names, Littmann, op.cit., pp.xix-xxiv.
  3. J. Cantineau, Le Nabatéen, (Paris, 1930), I, p.42.
  4. J. Euting, Sinaïtische Inschriften (Berlin, 1891), p.61, no.493; G.A. Cooke, op.cit., p.260, no.107:3.

' <sup>c</sup> ra <sup>1</sup>	'dar or għadar (proper name)
sriha <sup>2</sup>	darīh (tomb)
'bys <sup>3</sup>	'abayd (white)
<sup>c</sup> sd-'lt <sup>4</sup>	<sup>c</sup> adud allāt (proper name)
wshū <sup>5</sup>	wādih (proper name)
raswa <sup>6</sup>	radwā (proper name)

It is difficult to come to any definite conclusion on the basis of the above forms, as the occasional use of sād for proto-Semitic dād persists even in Syriac. However it does appear that a dād sound of some description must have been present in the speech of another of these inscriptions; the fact that clearly Arabic names such as <sup>c</sup>sd-'lt, wshū, and rswā are written with sād is particularly suggestive.

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1. J. Euting, op.cit., p.61; no.21:2; Cooke, op.cit., pp.288-9, no.92:2.
  2. J. Euting, Nabatäische Inschriften aus Arabien (Berlin, 1885), p.54, no.15:4.
  3. Ibid., p.38, no.6:2.
  4. E. Littmann, op.cit., p.xxii; cf. JS, op.cit., I, p.163, no.163, No.12:3.
  5. E. Littmann, op.cit., p.xxiv.
  6. Ibid., p.xxi.

## CHAPTER TWO

### A HISTORICAL STUDY OF THE ḌĀD



## 1. ARABIC IN THE PRE-ISLAMIC AND ISLAMIC PERIODS

Classical Arabic reached the peak of its linguistic and phonetic maturity in the pre-Islamic and Islamic periods. In the pre-Islamic period Classical Arabic was manifested by the Jāhilī poetry, most of which is nowadays accepted as authentic; this was composed in a highly developed and standardised Arabic which shows the linguistic sophistication of people who lived in a desert, semi-isolated, as well as the advancement of that people in poetical art.

As for the early Islamic period, despite the fact that historically it is well-recorded - because of its religious importance - and that much of the poetry of the period has been reported, the Qur'ānic text remains the only universally accepted text representing the language of the early Islamic period, as well as that of the last century before Islam.

But one cannot go back farther than this century, because of the lack of inscriptions or reliable written documents to follow the early development of Arabic. Here the difficult part of the scholar's task begins, and with it begins his search by means of comparative studies between Arabic and the cognate Semitic languages.

Classical Arabic is different from other cognate Semitic languages in that it did not leave any inscriptions or documents representing the pre-Islamic and early Islamic periods, whereas other languages (beginning with the Akkadian-Babylonian and ending with the south Arabic and Ethiopic or Geez) left behind inscriptions and papyric documents from different periods of their history.

Thus it is very unlikely that we will be able to establish a definite date for the beginning of Classical Arabic

or its maturity as a spoken language. But one can be quite certain that it emerged before the birth of Christ.<sup>1</sup>

As for the script it became well-known in the early Islamic period, while apparently the inhabitants of Mecca and Medina were already aware of it.<sup>2</sup> The time of its maturity is possibly the time at which certain inscriptions (i.e. of Namāra, Zabad, Harrān, and Umm al-Jimāl),<sup>3</sup> which can be considered Classical Arabic inscriptions, were written.<sup>4</sup>

Modern scholars trace the origins of Arabic writing back to Nabatean writing.<sup>5</sup> The Nabateans, who were Arabs who

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1. Nöldeke, Th., Die Semitischen Sprachen, p.15.
  2. Al-Balādhurī, Futūḥ al-Buldān, ed. R.M. Rudwān (Cairo, 1932), p.457, where he refers to 17 men who were literate, as well as some women in Mecca in the early Islamic period, and also refers to some literate men in Medina.
  3. Concerning these inscriptions, see: Abbott, The Rise of the North Arabic Script (Chicago, 1939), pp.4-5; I. Wolfensohn, Tārīkh al-Lughāt al-Sāmiyya (Cairo, 1929), pp.189-94; Cantineau, le Nabatéen, II, pp.49-50; Nāmī, Aṣl al-Khaṭṭ al-<sup>c</sup>Arabī (Cairo, 1935), pp.70-1; J. <sup>c</sup>Alī, Tārīkh al-<sup>c</sup>Arab Qabl al-Islām, VII, pp.273, 278-80.
  4. D. Diringer (The Alphabet, a Key to the History of Mankind [London, 1968], I, p.212) quotes from A. Jeffery: "if the dating of the Arabic graffiti on the temple of Rumm could be assured, we could have evidence of the use of the Arabic alphabet in North Arabia as early as A.D. 300".
  5. Bergsträsser, al-Taṭawwur al-Naḥwī (Cairo, 1929), p.27; Kh. Nāmī, op. cit., pp.5-6; Diringer, op. cit.; Kh. Semaan, Linguistics in the Middle Ages (Leiden, 1968), pp.7-8; C. Brockelmann, Semitische Sprachwissenschaft, p.52; N. Yushmanov, The Structure of the Arabic Language, translated from the Russian by Moshe Perlmann (Washington, 1961), p.18; I.A. Barsaum, al-Lu'lu' al-Manthūr, 3rd edn. (Baghdad, 1976), p.26.

had established their kingdom in the northern parts of Arabia and Syria,<sup>1</sup> wrote their language in Aramaic letters.<sup>2</sup> This script later developed and acquired independent forms which are known from inscriptions as the Nabatean script; with the passage of time it went through changes and developments which made it less and less similar to any form of Aramaic script.<sup>3</sup> The final forms, as represented by the Namāra, Zabad, Harrān and Umm al-Jimāl inscriptions, may be called the pre-Arabic script.

## 2. DĀD IN CLASSICAL ARABIC

Classical Arabic sounds were not fully represented by the Nabatean letters borrowed from Aramaic, for the latter lacked the sounds dād, thā', dhāl, zā', khā', hā' and ghayn. Thus one sees that the later Nabatean writings - which are without diacritical points (i<sup>c</sup> jām) - express the above sounds by means of other sounds,\* as follows:

ṣ	represents	ṣ	and	ḍ
t	=	t	and	th
d	=	d	and	dh
ṭ	=	ṭ	and	z

- 
1. N. Abbott, op. cit., p.4; J. Cantineau, op. cit., I, pp.1-9; J.C. James, The Language of Palestine and Adjacent Regions (Edinburgh, 1920), pp.230-4.
  2. Nöldeke, op. cit., p.51; R.A. Nicholson, A Literary History of the Arabs (Cambridge, 1930), p.XXV; Kh. Semaan, "A Linguistic View of the Development of the Arabic Writing System", WZKM, LXI (1967), p.24.
  3. For the development of the Nabatean script, see: Nāmī, Aṣl al-Khaṭṭ al-<sup>c</sup>Arabī, supra, and compare with the plates in: Abbott, op. cit., plate no.5; Diringer, op. cit., II, p.205.
  4. Nāmī, op. cit., p.87; Gh.B. Bahnām, "al-<sup>c</sup>Alāqāt al-Jawhariyya Bayn al-Lughatayn al-<sup>c</sup>Arabiyya wa-al-Ārāmiyya", MMID, XXXIV, (1959), p.576.

ḥ = h, j and kh  
c̣ = c̣ and gh.

On the order of al-Ḥajjāj, the Umayyad ruler of Iraq (75 - 95 A.H. 694 - 713 A.D.), Naṣr b. ʿĀsim and Yaḥyā b. Ya<sup>c</sup>mur al-ʿUdwānī distinguished<sup>1</sup> these similar letters by using diacritical points to avoid confusion in writing and reading the Qur'ān.

Classical Arabic, as we mentioned above, represented by the language of the Qur'ān and the dialects of Ḥijāz and Najd, did not leave behind dependable inscriptions or documents as there are for other Northern Arabic dialects. However there are some poetical and prose texts attributed to the pre-Islamic period which were documented after Islam.

At present, we are not going to discuss Sībawayhi's description of the Classical Arabic dād; but this will be done later, where we will rely on reports of scholars contemporary to him and those who lived before him in addition to considering poetic and prose texts attributed to the Jāhilī and Islamic periods. The early scholars who dealt with the pronunciation of the dād before Islam have made the following observations:

a. Abū ʿAmr b. al ʿAlā' (d.145 A.H./762 A.D.) says that "the two articulations of dād and zā' are the same".<sup>2</sup>

b. Al-Aṣma<sup>c</sup>ī (d.216 A.H./831 A.D.) says "it is difficult to detect the difference between dād and zā'".<sup>3</sup>

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1. Ḥ. Nāṣif, Tārīkh al-Adab, wa Ḥayāt al-Lugha al-ʿArabiyya, 3rd edn. (Cairo, 1971), p.71.
  2. Al-Khawānsārī, Rawḍāt al-Jannāt (Teheran, 1390 - 2 A.H.), I, p.243.
  3. Al-Yāzījī, article in al-Diyā' (no title), I, p.5.

c. Al-Khalīl b. Aḥmad al-Farāhīdī (d.170 A.H./786 A.D.) refers to some words (ḥazāḥ ḥazāḍ, mazfūf maḍfūf) reporting free variation in certain Arabian dialects.<sup>1</sup>

d. Ibn al-A<sup>c</sup>rābī (d.231 A.H./846 A.D.) and al-Mufaddal (d.168 A.H./704 A.D.) permitted the substitution of the ḍād and zā', because of the closeness of articulation of the two sounds.<sup>2</sup>

In addition to this, a little information may be gleaned from other sources:

a. there are some words that are reported with both ḍād and zā', the ḍād form being attributed to Tamīm, Qays and Qudā<sup>c</sup>a,<sup>3</sup> while the zā' form is attributed to the Ḥijāzi tribes, Tayyi',<sup>4</sup> and Dabba.<sup>5</sup>

b. there are many words reported in the Arabic dictionaries with both ḍād and zā', which indicates the wide spread of this phenomenon among the Arabs in the Jāhili period immediately before Islam and in the first century A.H.

The above evidence establishes that, in general, the ḍād sound was, in the pre-Islamic and Islamic periods, close in its articulation to that of the zā'. When the above mentioned linguists reported this closeness in articulation, they did not mean the dialect of the common people in their period, or of the

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1. Al-Suyūṭī, al-Muzhir, ed. M. al-Bajāwī et al. (Cairo, n.d.), I, p.262.
  2. Ibn Khallikān, Wafayāt al-A<sup>c</sup>yān, ed. I. <sup>c</sup>Abbās (Beirut, 1971-5), IV, p.307; Ibn Manẓūr, LA (Cairo, 1300 A.H.), V, p.134; al-Fayyūmī, al-Miṣbāḥ al-Munīr, ed. M. al-Saqqā (Cairo, 1922), II, p.11.
  3. Al-Suyūṭī, op. cit., I, p.561; Ibn Sīda, al-Mukhaṣṣaṣ (1316-23 A.H.), XV, p.36; Ibn Manẓūr, op. cit., IX, p.333.
  4. Ibid., IX, p.77.

... Cont'd:

urban population, but that of the bedouins from whom they took the standard language and who in their opinion were the real representatives of the Classical Arabic. The linguists considered the rest of the Arabs, who were settled on the fringes of the Arabian Peninsula as less eloquent,<sup>1</sup> because their language was influenced by those of the neighbouring nations.

The spread of the pronunciation of dād with an articulation close to the zā', and vice versa, among Arabian tribes, does not mean that there were not those who pronounced dād in a way very different from the zā', since otherwise the linguists would not have directed their attention to these two sounds and to establishing the differences and similarities in their pronunciation.

Besides, there are many words where the dād has shifted into ṣād. It seems that this change has taken place at an early period in the history of the Arabic language, as a result of which Arab lexicographers record these words as two different pronunciations of the same word.

It is difficult to say whether this change was due to the influence of the Canaanite languages through the Jewish community in the Arabian Peninsula, or whether these dād-words have gone through the same development as the Canaanite dād that changed into ṣād.

Examples of dād changing into ṣād are:

ḥadab<sup>2</sup>    ḥasab

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Cont'd:...

5. Ibid., I, p.562; Ibn Mālik, al-I<sup>c</sup>tiḍād fī al-Farq Bayn al-Zā' wa-al-Ḍād, ed. Ḥasan Tūrāl and Ṭāhā Muḥsin (al-Najaf, 1961), p.93.

1. Al-Suyūṭī, op. cit., I, p.211-12.

2. In the Qur'an (XXI:98) it appears with ṣād, while Ibn  
...Cont'd:

yanqadd' > yanqass

qabad' > qabas

di'di' > si'si'

madd' > mass

There are a few words where dād has changed into cayn, as in Aramaic. Some of these have been reported in lexicons with both dād and cayn, while others have been borrowed from Aramaic (or Syriac) with either slight or complete change of meaning, for instance:

jurayda' > juray<sup>c</sup>a

Cont'd:...

<sup>c</sup>Abbās recited it with dād (Ibn Manzūr, LA, I, p.310); cf. W. Gesenius, A Hebrew and English Lexicon, p.345; Abū al-Ṭayyib al-Lughawī, Kitāb al-Ibdāl, ed. <sup>c</sup>Izz al-Dīn al-Tanūkhī (Damascus, 1960-1), II, p.250.

1. In the Qur'ān (XVII:77) it appears with dād, while others recited it with ṣād (Ibn Manzūr, op. cit., IX, p.91); cf. W. Gesenius, op. cit., p.893.
2. In the Qur'ān (XX:96) it appears with dād while al-Hasan al-Basrī recited it with ṣād (Abū al-Ṭayyib al-Lughawī, op. cit., II, p.246; Ibn Manzūr, op. cit., VII, pp.68, 214); cf. W. Gesenius, op. cit., p.893.
3. Wensinck, Concordance et Indices de la Tradition Musulmane (Leiden, 1936-69), III, pp.229, 474; Ibn al-Athīr, al-Nihāya fī Gharīb al-Ḥadīth, ed. Ṭ.A. al-Zāwī and M.M. al-Ṭanāhī (Cairo, 1963), III, p.69; Ibn Manzūr, op. cit., I, pp.107, 110; al-Suyūṭī, op. cit., I, p.551.
4. Ibn Manzūr, op. cit., IX, p.101; cf. Gesenius, op. cit., p.595; Ibn al-Athīr, op. cit., IV, pp.337, 338-9.
5. Abū al-Ṭayyib al-Lughawī, op. cit., II, pp.273-4; this word is reported in a verse of al-Muhalhil al-Taghlibī with <sup>c</sup>.



kharīda<sup>1</sup> > kharī<sup>c</sup>a

ḍa'n<sup>2</sup> > <sup>c</sup>āna; this form is a Syriac loan-word,<sup>3</sup>  
though with a different meaning in  
Arabic.

bayḍa<sup>4</sup> > bay<sup>c</sup>a; this form is a Syriac loan-word,<sup>5</sup>  
which has a religious meaning,  
transferred to Arabic in its Syriac  
meaning and used in the Qur'ān.<sup>6</sup>

### 3. THE DĀD IN THE ISLAMIC PERIOD

For a start it is necessary in the beginning to ask oneself: were the Arabs in this period aware that Arabic was unique (at least as far as non-Arabian languages are concerned) in the possession of this sound? Did they recognise that this sound has distinctive phonetic characteristics which are not found in other languages? When we put these questions we may recall the famous tradition "I am the most eloquent of those who utter the dād" (anā afṣahu man naṭaqa al-dād), but another question arises at this point, which is whether the tradition is genuine or not. If we accept that it is genuine, we have to acknowledge that:

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1. Ibn Manẓūr, op. cit., IX, pp.2, 420.
  2. H. Zāzā, Kalām al-<sup>c</sup>Arab (Cairo, 1971), p.30.
  3. W. Gesenius, op. cit., p.838; G.H. Bernstein, op. cit., p.381.
  4. H. Zāzā, op. cit., p.30.
  5. A. Jeffery, The Foreign Vocabulary of Qur'ān (Oriental Institute, Baroda, 1938), pp.86-7; Fraenkel, Arämaischen Fremdwörter (Leiden, 1886), p.274.
  6. XXII:40.



- A. the Arabs were aware at this early period that the possession of the dād was a distinguishing feature of Arabic;
- B. the tradition implies that there were some Arabs who did not pronounce this sound correctly, or at least some of them could not distinguish between the dād articulation and other sounds close to it.

But without hesitation, we can say this tradition cannot be genuine for the following reasons:

- 1. it has not been reported in any of the standard books of tradition, nor has it been mentioned in any works of literature, grammar, philology or history up to the sixth century A.H. (twelfth-thirteenth A.D.);
- 2. many later scholars of tradition refer to it as a spurious (mawḍūʿ) tradition;
- 3. there was no dād problem, especially in articulation, in the early days of the Islamic period.

As for the scholars who mentioned this tradition and considered it genuine, for example al-Rāzī<sup>1</sup> (d.606 A.H./1209 A.D.), Ibn Mālik<sup>2</sup> (d.672 A.H./1273 A.D.), Ibn Hishām al-Nahwī<sup>3</sup> (d.761 A.H./1360 A.D.), al-Suyūṭī<sup>4</sup> (d.911 A.H./1505 A.D.), al-Qalqashandī<sup>5</sup> (d.821 A.H./1418 A.D.), and Zakariyyā al-Anṣārī<sup>6</sup>

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- 1. Al-Tafsīr al-Kabīr, "Mafātīḥ al-Ghayb" (Cairo, 1907), I, p.34.
  - 2. "Al-Itimād fī Nazā'ir al-Zā' wa-al-Dād", ed. Ḥ.Ṣ. al-Dāmin, MMII, XXXI:3 (1980), p.17.
  - 3. Mughnī al-Labīb, ed. M. al-Mubārak (Damascus, 1964), I, p.122.
  - 4. al-Muzhir, I, p.209.

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(d.926 A.H./1520 A.D.), all of these are comparatively recent and are not regarded as authorities in ḥadīth.

On the other hand, many scholars reject this tradition:

1. Al-Qastallānī<sup>1</sup> (d.923 A.H./1517 A.D.) refers to this tradition, and quotes the opinion of al-Ḥāfiẓ Ibn Kathīr (d.774 A.H./1373 A.D.) that it is spurious;
2. Ibn al-Jazarī<sup>2</sup> (d.833 A.H./1429 A.D.), al-Qārī<sup>3</sup> (d.1014 A.H./1606 A.D.) and al-Khafājī<sup>4</sup> (d.1069 A.H./1659 A.D.) agree that it is spurious;
3. Al-Amīr<sup>5</sup> (d.1233 A.H./1817 A.D.) mentions that it is a gharīb tradition and of unknown isnād.

On the basis of the above one can safely say that the Arabs in the early days of Islam did not recognise the specificity of articulation of the dād to Arabic, nor did they feel that it was different from any other sound.

One is in no doubt that the Arabs distinguished it from other sounds especially the sound zā'. Al-Qālī (d.356 A.H./

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5. Subḥ al-A<sup>c</sup>shā (Cairo, 1913-22), I, p.202.
6. Sharḥ <sup>c</sup>alā al-Muqaddima al-Jazariyya (Cairo, 1320 A.H.), p.18.
1. Laṭā'if al-Ishārāt, ed. <sup>c</sup>Abd al-Ṣabūr Shāhīn (Cairo, 1972), I, p.191.
2. Al-Nashr fī al-Qirā'āt al-<sup>c</sup>Ashr, ed. A.M. al-Ḍabbā<sup>c</sup> (Cairo, n.d.), I, p.220.
3. Al-Minah al-Fikriyya (Cairo, 1303 A.H.), p.15; Sharḥ al-Shifā' (Cairo, 1325-7 A.H.), I, p.427.
4. Nasīm al-Riyād (Cairo, 1325-7 A.H.), I, p.427.
5. Hāshiya <sup>c</sup>alā al-Mughnī (Cairo, n.d.), I, p.97.

967 A.D.) reports that a man came to <sup>C</sup>Umar b. al-Khattāb and asked him: "yā Amīr al-Mu'minīn ayuḍaḥḥā bi-ḍabyin?" <sup>C</sup>Umar said: "Why do you not say ayuḍaḥḥā bi ḥabyin?", and the man answered: "It is a lugha (a dialect)."<sup>1</sup>

This evidence shows that both <sup>C</sup>Umar and the man distinguished<sup>2</sup> the two sounds and did not get them mixed, and that the man was well aware of the substitution of one sound for the other, because it was the dialect of his tribe.

During the first century of the Hijra, the dād was not a point of contention, nor was it referred to as a distinctive sound. Al-Jāhiz (d.255 A.H./869 A.D.) reports an incident similar to that which had happened with the man talking with <sup>C</sup>Umar: "A man in Baṣra had a maid (jāriya) called Ḥamyā', but he used to call her Ḍamyā'. Ibn al-Muqaffa<sup>C</sup> (d.145 A.H./762 A.D.), who was a neighbour of his, told him to call her Ḥamyā'; when Ibn al-Muqaffa<sup>C</sup> repeated his advice two or three times the man responded 'Is she my maid or yours?'"<sup>3</sup>

The above information shows that, up to the first half of the second century of the Hijra, the dād was still correctly articulated at least by the educated, but that confusion between dād and zā' was beginning to appear, and it also shows that Ibn al-Muqaffa<sup>C</sup>, who was a non-Arab, could easily distinguish the dād from the zā', while the man apparently substituted dād for zā'.

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1. Dhayl al-Amālī, 2nd edn. (Cairo, 1926), p.142.
  2. Note that Vollers ("The System of Arabic Sounds as Based upon Sībawaih and Ibn Yā'īsh", in Transactions of the Ninth International Congress of Orientalists [London, 1893], II, p.146) claims that <sup>C</sup>Umar did not distinguish between the dād and the zā'.
  3. Al-Bayān wa-al-Tabyīn, ed. <sup>C</sup>A. Hārūn (Cairo, 1975), II, p.211.



#### 4. THE ḌĀD IN SĪBĀWAYHI'S PERIOD

In the second half of the second century of the Hijra, Sībawayhi (d.180 A.H./796 A.D.) wrote his famous grammatical book Al-Kitāb, and gave attention, in the last volume, to the articulation of the Arabic sounds, which may really be regarded as the most important chapter in his book on Arabic phonetics. Although his description of the articulation of the ḍād is unusual and difficult,<sup>1</sup> he adds another sound or allophone which he calls "al-ḍād al-ḍa<sup>c</sup> īfa" (the weak ḍād) which was not an acceptable sound among "those who speak good Arabic, and not acceptable in the reading of the Qur'ān and poetry".<sup>2</sup> Thus this articulation of the sound was not correct as the Arabs pronounce it. The Arab scholars borrowed this term "weak ḍād" and incorporated it into the phonetic terminology of Arabic linguistics. Al-Sīrāfī (d.368 A.H./979 A.D.) explains this term as "the speech of some people who have no ḍād in their language, so that if they wanted to pronounce it in Arabic it is probable that they would pronounce it as zā', because of their articulation of this sound from the tongue's tip and the edge of the front teeth".<sup>3</sup>

Thus, Sībawayhi became the first one who paid attention to the alteration in the articulation of this sound; but he did not mention the reason, he only recorded this phenomenon and described it.

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1. Cf. Chapter 3 below.

2. Al-Kitāb, ed. H. Derenbourg (Paris, 1881-9), II, p.452.

3. Al-Istarābādī, Sharḥ Shāfiyat Ibn al-Hājib, ed. M.N. al-Hasan, M. al-Zafzāf and M.M. <sup>c</sup>Abd al-Hamīd (Beirut, 1975), III, p.256; Ibn Ya<sup>c</sup>īsh, Sharḥ al-Mufaṣṣal (Cairo, n.d.), X, pp.127-8.

The scholars later ascribed the alteration to the integration of the Arabs with the non-Arabs.<sup>1</sup>

By checking the phonetic and linguistic material of the dād we gather the following facts:

1. Some of the Muslim philologists, such as Abū <sup>c</sup>Amr b. al-<sup>c</sup>Alā'<sup>2</sup> (d.145 A.H./762 A.D.), Ibn al-A<sup>c</sup>rābī<sup>3</sup> (d.231 A.H./845 A.D.) and al-Mufaddal<sup>4</sup> (d.170 A.H./786 A.D.), permitted the substitution of the dād and zā' in Classical Arabic. Ibn al-A<sup>c</sup>rābī declares that "the speaker does not make a mistake if he substitutes one of the two sounds for the other" and recites:

Ila l-lāhi ashkū min khalīlin awadduhu  
thalātha khilālin kulluhā liya ghā'idu

"ghā'idu" with dād instead of "ghā'izu" with zā'.

The reason for this substitution is the similarities between them in some characteristics such as: voicedness (jahr), velarisation (iṭbāq), affrication (rakhāwa) and raisedness (isti<sup>c</sup>lā').<sup>5</sup> "But for the different articulation and elongation (istiṭāla)" Makkī b. Abī Ṭālib says, "the two sounds would be

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1. C.E. Bosworth, "A Mamlūk Text on the Orthographic Distinction of Dād and Zā'", Orientalia Hispanica (Leiden, 1974), p.136; I. Anīs, al-Aṣwāt al-Lughawiyya (Cairo, 1971), p.59; al-Istarābādī, op. cit.
  2. Al-Khawānsārī, Rawḍāt al-Jannāt, I, p.243.
  3. Ibn Khallikān, Wafayāt al-A<sup>c</sup>yān, IV, p.307.
  4. Ibn Manẓūr, LA, V, p.134; al-Fayyūmī, al-Miṣbāḥ al-Munīr, II, p.499; cf. E.W. Lane, Arabic-English Lexicon (London, 1963-93), V, p.1759.
  5. Makkī b. Abī Ṭālib, al-Ri<sup>c</sup>āya li-Tajwīd al-Qirā'a, ed. Aḥmad Ḥasan Farahāt (Damascus, 1973), p.158; for the definition of the terms, see below, Chapter 3.

the same utterance and would not differ in hearing".<sup>1</sup>

Abū <sup>c</sup>Ubayda<sup>2</sup> (d.209 A.H./824 A.D.) and al-Farrā'<sup>3</sup> (d.207 A.H./822 A.D.) agree that the tribe of Tamīm pronounce some words with dād such as: fādat rūhuhu "to give up the ghost", whereas others (especially the Hijāzīs) pronounce it with zā' for the same meaning. Evidence of the difference between the dialects of the Arabs in articulation of the dād and zā' is provided by the report of al-Khalīl b. Ahmad al-Farāhīdī (d.175 A.H./791 A.D.) in his comment on this verse:

arqasha zam'āna idhā <sup>c</sup>uṣra lafaz  
amarra min murrin wa-maqrin wa-ḥuḏaḏ

He says "This verse is recited with two zā's (in the word ḥuḏaḏ) by those whose language is with zā', while those whose language is with dād make it dād in accordance with their dialect, while making the second dād zā' to preserve the rhyme."<sup>4</sup>

It is probable that the recitation of the Qur'ānic verse "wa mā huwa <sup>c</sup>alā al-ghaybi bi danīn"<sup>5</sup> with either dād or zā' is evidence of the possibility of substituting one sound for the other, although it results in a different meaning. Although this verse has dād in the most commonly used reading of the Qur'ān, al-Zamakhsharī<sup>6</sup> and Makkī b. Abī Tālib<sup>7</sup> mention that

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1. Ibid.
  2. Ibn al-Sikkīt, Iṣlāḥ al-Manṭiq, ed. A.M. Shākir and <sup>c</sup>Abd al-Salām Hārūn (Cairo, 1970), p.286; al-Suyūṭī, al-Muzhir, I, p.561.
  3. Ibn Manẓūr, op. cit., IX, p.333.
  4. Al-Suyūṭī, op. cit., I, p.562.
  5. Sūra LXXXI:24.
  6. Al-Kashshāf (Cairo, 1307 A.H.), II, p.528.
  7. Makkī b. Abī Tālib, al-Kashf <sup>c</sup>an Wujūh al-Qirā'āt al-Sab <sup>c</sup>, ed. M. Ramadān (Damascus, 1974), II, p.364; Bergsträsser, al-Taṭawwur al-Naḥwī, p.11.

the Prophet read it with zā' as well as <sup>C</sup>Ā'isha,<sup>1</sup> Ibn Mas<sup>C</sup>ūd,<sup>2</sup> Ubayy b. Ka<sup>C</sup>b,<sup>3</sup> Ibn <sup>C</sup>Abbās,<sup>4</sup> Zayd b. Thābit,<sup>5</sup> <sup>C</sup>Abd-Allāh b. al-Zubayr,<sup>6</sup> Sa<sup>C</sup>īd b. Jubayr,<sup>7</sup> Mujāhid b. Jabr,<sup>8</sup> and three of the seven reciters: Ibn Kathīr, Abū <sup>C</sup>Amr b. al-<sup>C</sup>Alā', and al-Kisā'ī.<sup>9</sup>

2. This similarity between the two sounds caused dād gradually to shift to zā' or into a sound close to it, which is described by Sībawayhi as "the weak dād".

It is probable that Sībawayhi's reference to this sound is an indication that this articulation was frequently found among the common people. There seems little doubt that for those who came from a non-Arabic speaking background the weak dād would be easier to articulate than the Classical Arabic dād, which is characterised by lateralization, i.e. is close to zā'. Since man usually prefers the easy way in articulation, it seems reasonable to propose that dād sound developed to the weak dād, and then became identical in articulation with zā'.

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1. A. Jeffery, Materials for the History of the Text of the Qur'ān (Leiden, 1937), p.233.
  2. Ibid., p.108; al-Zamakhsharī, op. cit.
  3. A. Jeffery, op. cit., p.176; al-Zamakhsharī, op. cit.
  4. A. Jeffery, op. cit., p.207; al-Ṭabarī, Jāmi<sup>C</sup> al-Bayān fī Tafsīr al-Qur'ān, 3rd edn. (Cairo, 1968), XXX, pp.82-3.
  5. A. Jeffery, op. cit., p.225.
  6. Ibid., p.228.
  7. Ibid., p.252; al-Ṭabarī, op. cit.
  8. A. Jeffery, op. cit., p.284.
  9. Al-Dānī, al-Taysīr fī al-Qirā'āt al-Sab<sup>C</sup>, ed. O. Pritzel (Istanbul, 1930), p.220; al-Qurtubī, al-Jāmi<sup>C</sup> li-Aḥkām al-Qur'ān (Cairo, 1967), XIX, p.282; al-Kūfī al-Hamadhānī, Umdat al-Qurrā' (Taymuriyya, MS. 349 majāmī<sup>C</sup>), p.36.



3. To add strength to the two previous arguments, the non-Arabs helped in the change of this sound with the start of the Arab conquest when Arabic began to be spoken by non-Arabs because of the new religion. Some of the Arabic sounds were difficult for them to pronounce, one of which was the dād. Evidence of this is reported by Abū al-Faraj al-Asfahānī (d.356 A.H./966 A.D.) who says that Barṣūmā al-Zāmir, in the reign of the ʿAbbāsīd Caliph, al-Rashīd, used to substitute dāl for dād, so that he used to say: "ma abyada asnānahu".<sup>1</sup>

When the Arabs had settled in the conquered countries, whose population had learned Arabic, the dād probably was difficult for them, so that they pronounced it in the way that Sībawayhi has termed the "weak dād".

The above considerations give some support to the claim that non-Arabs were a major factor in the substitution of the dād and its articulation. However, there are other reasons outlined in (1) and (2) above. Thus one can claim that the substitution of this sound is a normal phenomenon that took place in this period, and that dād began to lose its characteristics and uniqueness exactly as happened in the other Semitic languages which had also lost this sound.

Other scholars of the third century A.H. (the ninth century A.D.) share Sībawayhi's description of the dād; some of these scholars, such as al-Mubarrīd, give for the weak dād a similar description but consider it to be the correct articulation of dād in general. Others, like al-Kindī, give descriptions different from Sībawayhi's. However, we do not fail to find from this century onwards references which regard the dād as a sound peculiar to Arabic.

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1. Al-Aghānī (Dār al-Kutub, Cairo, 1925-74), VI, p.164; J. Fück, <sup>c</sup>Arabiya, French translation by Claude Denizeau (Paris, 1955), pp.89-90.



Al-Mubarrid (d.289 A.H./901 A.D.) was the first to mention that "the dād is a special characteristic of Arab speakers and a few of the non-Arabs".<sup>1</sup> We do not know whether this mention was due to his own knowledge of other languages or whether it was borrowed from other scholars without attribution. Probably it was the latter, because his published books do not refer to his knowledge of other languages.

This idea - that the dād is not found in any other languages except Arabic - is clearly manifested in the famous verse of al-Mutanabbī:

wa-bihim fakhru kulli man nataqa d-dāda  
wa-<sup>c</sup>awdhu l-jānī wa-ghawthu t-tarīdi

Ibn Jinnī explains in his commentary on this verse: "al-Mutanabbī means that the dād is for the Arabs only and no one else, so he means that all the Arabs are proud of his tribe".<sup>2</sup>

Probably, from this verse, especially from the phrase "nataqa d-dāda", expressions such as "al-nāṭiqūn bi al-dād" and "lughat al-dād" came into existence, meaning the Arabs and Arabic.

After al-Mutanabbī we find this mentioned by Ibn Fāris,<sup>3</sup> Ibn Sinān al-Khafājī,<sup>4</sup> al-Jawālīqī,<sup>5</sup> Abū Ḥayyān al-Nahwī,<sup>6</sup> and al-Rāzī.<sup>7</sup>

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1. Quoted by Ibn Jinnī, al-Faṣr, commentary on Dīwān al-Mutanabbī, ed. Ṣafā' Khulūsī (Baghdad, 1969-78), II, p.321.
  2. Ibid.
  3. Al-Ṣaḥībī, ed. M. al-Shuwaymī (Beirut, 1966), p.100.
  4. Sirr al-Faṣāḥa, ed. <sup>c</sup>A. al-Ṣa<sup>c</sup>īdī (Cairo, 1953), p.56.
  5. Al-Mu<sup>c</sup>arrab, ed. A.M. Shākir (Cairo, 1361 A.H.), p.268.
  6. Quoted by al-Suyūṭī, Ham<sup>c</sup> al-Hawāmi<sup>c</sup> (Cairo, 1909), II, p.228.
  7. Al-Tafsīr al-Kabīr (Mafātīḥ al-Ghayb), I, p.34.

## 5. THE DĀD DURING AND AFTER THE FOURTH CENTURY A.H.

During and after the fourth century of the Hijra (the tenth century A.D.), the writing of <sup>treatises</sup> pamphlets (rasā'il) about the letters dād and zā' became fashionable. It seems that the two sounds were close to each other in the point of articulation among the common people's speech in this period. As a result some writers confused them, and this caused famous linguists and scholars to write more than sixty rasā'il on this subject from the fourth century up to the present time.<sup>1</sup>

These writings were confined to questions of spelling rather than phonetics, since the writers realised that substitution in these sounds had spread among the people so much that it had become difficult to distinguish them. Thus their attention was turned to the correct Arabic orthography, and they neglected the phonetic aspects of these two letters.

Ibn Sinān al-Khafājī (d.466 A.H./1073 A.D.) noticed that the bedouins (al-a<sup>c</sup>rāb) in his time were influenced by the common speech, pronouncing the dād as zā'. Thus he says: "As for the bedouins, it is difficult to find among them anyone who distinguishes the dād from zā' in his speech, and this shows the strong similarity in these two sounds."<sup>2</sup>

In the second half of the fifth century A.H., Ibn Makkī al-Siqillī (d.501 A.H./1107 A.D.) asserts that this sound (dād) had been lost from the Arabic speech, saying "This letter (sound) is missing from the speech of all people, the common people and the élite, and you cannot hear anyone who sounds the dād or distinguishes it from zā' except for the skilful person

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1. See Chapter 4 below.

2. Sirr al-Faṣāḥa, p.56.

when he writes or reads the Qur'ān. As for the common people and most of the élite, they do not distinguish between them in any book, in addition to the Qur'ān."<sup>1</sup>

Beginning with this century - the fifth - we detect an emphasis among linguists and reciters of the Qur'ān, in particular, on the correct articulation of the dād and a treatment of any different articulation as lahn.<sup>2</sup> Some of the reciters of the Qur'ān consider the prayer of those who change the dād to zā' as unacceptable,<sup>3</sup> especially the verse "wa-la d-dāllīn",<sup>4</sup> where the meaning is reversed. They justify this on the grounds that the worshipper in his substitution of the dād sound has distorted the Qur'ānic text and is considered as someone who has spoken in his own speech, rather than in the words of the prayer, and has thus rendered his ṣalāt unacceptable. Al-Rāzī's<sup>5</sup> response to this problem is to consider this similarity between the dād and zā' to be enough to render the ṣalāt acceptable, because of the difficulty in distinguishing between them. Disagreement exists among the Islamic scholars about the substitution in point of articulation in ṣalāt or Qur'ānic recitation, so that some of them take a hard line while others are more lenient.<sup>6</sup>

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1. Tathqīf al-Lisān, ed. <sup>c</sup>A. Maṭar (Cairo, 1961), p.91.
  2. Al-Jazarī, al-Nashr fī al-Qirā'āt al-<sup>c</sup>Ashr, I, p.211; Ibn Ghānim al-Maqdisī, Bughyat al-Murtād (Cambridge MS. Or. 1431(8)), p.16b.
  3. Ibn Makkī al-Ṣiqillī, op. cit., pp.93, 247; al-Qārī, al-Minah al-Fikriyya, p.55; Ibn Ghānim al-Maqdisī, op. cit., p.17a.
  4. I:7.
  5. Al-Tafsīr al-Kabīr, I, pp.33-4.
  6. Sheikh Nizam, Fatawa Alemgiri (Calcutta, 1828-23), I, p.109; Muḥammad Nimr, Ithāf al-<sup>c</sup>Ibād fī Ma<sup>c</sup> rifat al-Nuṭq bi al-Dād (n.d., n.p.), p.26; Ibn Ghānim al-Maqdisī, op. cit., pp.16b-17b.

## 6. THE DĀD AFTER THE SIXTH CENTURY A.H.

After the sixth century of the Hijra (the eleventh A.D.), most observations and indications concerning Arabic phonetic studies are to be found in the Tajwīd and the books of recitation of the Qur'ān. Obviously, great attention was paid to the vocal production of the Qur'ānic reciters. This happened because some authors, having noticed that many of the Arabic sounds had changed their points of articulation and begun to be articulated in a different way, began to allot chapters and sometimes even books to the articulation of the letters.

The dād was one of these sounds which the authors dealt with, and to which they continually referred as one of the most difficult sounds.<sup>1</sup> They even went as far as making up the tradition "anā afṣahu man nataqa al-dād" (cf. 3 ) to justify its difficulty, so that one of them, for example, reports that "because of the difficulty of the dād the Prophet made a special reference to it by saying: anā afṣahu...".<sup>2</sup>

Ibn al-Jazarī emphasised the difficulty of this sound and pointed out that "the people pronounced it differently, few of them articulated it correctly, and the others articulated it as zā', or as dāl, or as an emphatic lām or zāy".<sup>3</sup> Ibn al-Jazarī has thus recorded the different articulations of the dād among his contemporaries which still exist in the Arab countries at the present time, as we will see later.

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1. Al-Suyūṭī, Ham<sup>c</sup> al-Hawāmi<sup>c</sup>, II, p.228; al-Qaṣṭallānī, Laṭā'if al-Ishārāt, I, p.192; al-Maqdisī, op. cit., p.11b.
  2. Al-Qaṣṭallānī, op. cit.
  3. Al-Nashr fī al-Qirā'āt al-<sup>c</sup>Ashr, I, p.219.

Ibn al-Jazarī is reported in another book<sup>1</sup> as having described the articulation of the dād in certain Arab countries, especially Syria and Egypt, as follows: "The Syrians and some easterners articulate the dād as zā', the Egyptians and westerners articulate it as tā', while the people of Zayla<sup>c</sup> articulate it as an emphatic lām."

In the sixth century and after, the scholars, especially the reciters, directed their attention to criticising the Egyptian way of articulating dād as tā' (or an emphatic dāl). They considered it an incorrect articulation, and this led them to write works and pamphlets containing studies of dād from the phonetic point of view. However most of these works, which are written by Syrian or Egyptian authors, attempt to prove that the original articulation of dād is similar to zā'.<sup>2</sup>

## 7. THE MODERN DĀD

1. in the Arab countries
2. in non-Arab countries

Many modern scholars,<sup>3</sup> Arabs and Arabists, have

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1. Al-Tamhīd fī ʿIlm al-Tajwīd (Paris, National Library MS. 592), pp.125b-6a.
  2. Cf. Chapter 3, pp.94-9 below.
  3. Cantineau, "Cours de Phonétique Arabe", Études de Linguistique Arabe, p.56; C. Brockelmann, Semitische Sprachwissenschaft, p.66; H. Fleisch, "Dād", EI<sup>2</sup>, II, p.75; T. Hassān, Manāhij al-Baḥṭh fī al-Lughā (Cairo, 1955), p.93; R. ʿAbd al-Tawwāb, "Mushkilat al-Dād al-ʿArabiyya", MMII, XXI (1971), p.11; I. Anīs, al-Aṣwāt al-Lughawiyya, p.48.

assumed that the Classical Arabic dād sound, which Sībawayhi described, has disappeared in modern Arabic dialects and Qur'ānic recitation.<sup>1</sup>

When we try to identify the sound which has replaced the Classical dād, we find:

1. a sound identical to zā', or in other words, the same phoneme. Its articulation is inter-dental. A producer of such a sound usually has in his dialect the dental phonemes zā', dhāl and thā';<sup>2</sup> this means that he does not distinguish between the two sounds which are both articulated as zā'. This confusion in articulation is reflected in the writing both of the common people and of some of the educated.<sup>3</sup> This sound is found in Iraq,<sup>4</sup> the Arabian Gulf States<sup>5</sup> (i.e. Kuwait, Qatar, Bahrein, and the United Arab Emirates), Saudi Arabia,<sup>6</sup> Yemen,<sup>7</sup> North

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1. H. Fleisch, op. cit.
  2. Cantineau, op. cit.
  3. C.E. Bosworth, "A Mamlūk Text on the Orthographic Distinction of Dād and Zā'", Orientalis Hispanica, I, p.136; A. Jayakar, "The Omani Dialect of Arabic", JRAS, XXI (1889), p.649.
  4. H. Blanc, Communal Dialects in Baghdad (Harvard, 1954), p.19; S. al-Toma, The Problem of Diglossia in Arabic (Harvard, 1969), p.13; S. al-Ani, Arabic Phonology (Paris, 1970), p.46. I Anīs, op. cit., p.49. Blanc (and al-Ani following him) refer to the property of the dād articulation among the Iraqi Christians.
  5. T. Johnstone, Eastern Arabian Dialect Studies (London, 1971), p.20; A. Matar, Khaṣā'iṣ al-Lahja al-Kuwaytiyya (Kuwait, 1969), p.22.
  6. A. Matar, op. cit.
  7. <sup>c</sup>A.H. Hilāl, "al-Aṣwāt al-Lughawiyya fī Lahjat Ṣan<sup>c</sup> ā'", MKLR, VII (1977), p.221; S.D. Goitein, "The Language of al-Gades (in Yemen)", Le Muséon, LXXIII (1960), p.364.

Palestine,<sup>1</sup> Tadmur (Palmyra) in Syria,<sup>2</sup> the Western Desert of Egypt,<sup>3</sup> Jordan,<sup>4</sup> and Tunisia.<sup>5</sup>

2. A voiced velarised dental stop, similar to tā',<sup>6</sup> or an emphatic dāl.<sup>7</sup> Producers of this sound have no inter-dental phonemes, in other words there is no zā', dhāl, or thā' in their dialect. This sound is found in Egypt,<sup>8</sup> Sudan,<sup>9</sup> Syria, Lebanon, and Palestine,<sup>10</sup> with a few speakers in Jordan.<sup>11</sup>

3. A lateral sound, similar to the emphatic lām. Landberg detected this sound in South Arabian dialects in Dathīna<sup>12</sup> and Ḥadramawt.<sup>13</sup> Others have referred to dialects of

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1. H. Blanc, Studies in North Palestinian Arabic, p.57.
  2. Cantineau, Le Dialecte Arabe de Palmyre (Beirut, 1934), I, p.58.
  3. A. Matar, op. cit., p.22.
  4. R.L. Cleveland, "A Classification for the Arabic Dialects of Jordan", BASOR, CLXXI (1963), pp.57-9.
  5. R. <sup>c</sup>Abd al-Tawwāb, op. cit., p.19.
  6. M. al-Sa<sup>c</sup>rān, Ilm al-Lugha (Cairo, 1962), pp.169, 174.
  7. R. <sup>c</sup>Abd al-Tawwāb, op. cit., p.9.
  8. N. Tomiche, Le Parler Arabe du Cairo (Paris, 1964), pp.22-3.
  9. T. Ḥassān, op. cit., p.92; Nāmī, "Ḥarf al-Dād wa-Kathrat Makhārijih fī al-Lugha al-<sup>c</sup>Arabiyya", MKAC, XXI:1 (1959), p.63.
  10. <sup>c</sup>A. Sh. Qāsim, Qāmūs al-Lahja al-<sup>c</sup>Ammiyya fī al-Sūdān (Khartoum, 1972), p. ٤.
  11. G.R. Driver, A Grammar of the Colloquial Arabic of Syria and Palestine (London, 1925), p.7; H. El-Hajje, Le Parler Arabe de Tripoli "Liban" (Paris, 1955), pp.12-3; <sup>c</sup>I. al-Ma<sup>c</sup>lūf, "al-Lahja al-<sup>c</sup>Ammiyya fī Lubnān wa-Sūriyā", MMIC, IV (1939), p.295.
  12. R.L. Cleveland, op. cit., pp.58-9.
  13. Glossaire Datiños (Leiden, 1942), p.2163.
  14. Études sur les Dialectes de l'Arabie Meridionale, I (Ḥadramout), (Leiden, 1901), p.637.



Shuhūrī

Zufār, such as Mihri and ~~Shuhawri~~,<sup>1</sup> and dialects of the Gezira district in Sudan.<sup>2</sup> Cantineau,<sup>3</sup> Moscati,<sup>4</sup> Bergstrasser<sup>5</sup> and Corriente<sup>6</sup> followed Landberg in this. The lateral characteristic in the dād was mentioned by Arab grammarians and is borne out by some evidence from older Arabic.<sup>7</sup> However, scholars who wrote about other South Arabian dialects before Landberg and after him do not refer to this lateral property in the dād.<sup>8</sup>

4. A sound similar to an emphatic zāy, found in a few words in the countries which articulate the dād as an emphatic dāl<sup>9</sup> (cf. 2). Such articulation is due to the influence of non-Arabs on the dād, especially the Turks, who ruled the

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1. H. Fleisch, op. cit., p.75; Kh. Nāmī, op. cit., p.62.
  2. Nāmī, op. cit.
  3. "Le Consonantisme du Sémitique", Études de Linguistique Arabe, pp.383-5; "Cours de Phonétique Arabe", Études de Linguistique Arabe, p.56.
  4. An Introduction to the Comparative Grammar of the Semitic Languages, p.28.
  5. Al-Taṭawwūr al-Naḥwī, p.10.
  6. "D - L Doublets in Classical Arabic as Evidence of the Process of De-Lateralisation of Dād and the Development of its Standard Reflex", JSS, XXIII (1978), pp.50-5.
  7. Sībawayhi, al-Kitāb, II, p.480; Ibn Manzūr, LA, I, p.99, IV, p.94, X, p.87; al-Zabīdī, TA, art./Ḍ.
  8. Cf. A. Jayakar, op. cit., p.649; E. Rossi, l'Arabo Parlato a Ṣan<sup>c</sup>ā' (Rome, 1939), p.2 ; T. Ḥassān, op. cit., p.98; M.S. Basalamah, An Experimental Phonetic Study of Consonants: Ḥadrami-Arabic, unpublished M.Litt thesis (University of Edinburgh), pp.32, 86; S.D. Goitein, op. cit., p.364; <sup>c</sup>A. <sup>c</sup>Aqīl, "Namūdhaj min al-Lahja al-Yamaniyya fī Wādī Ḥadramawt", MDKJ, XXVIII (1981), p.136; <sup>c</sup>A.Ḥ. Hilāl, op. cit., p.221.
  9. N. Tomische, op. cit., p.22; G.R. Driver, op. cit., p.7; <sup>c</sup>A. Sh. Qāsim, op. cit., p. ٢٢ .



Arab countries for a long time.<sup>1</sup> An example of such words is dābiṭ, which is articulated by the Egyptians, Sudanese and Syrians as zābiṭ, with an emphatic zāy.<sup>2</sup>

Arabic has greatly influenced other languages with which it has come in direct contact through the spread of Islam in many countries, or by conquests. Thus Arabic sounds were incorporated into these languages in addition to new words and terms not found in the dictionaries of these languages. Thus Persian, Turkish, Urdu, Spanish, Hausa, and Maltese dictionaries contain a lot of Arabic words. However, the Arabic element varies depending on the strength of the influence of Arabic on the languages.

The dād was one of these sounds which forced its way into these dictionaries but was written according to the writing system of each of the languages.

Persian<sup>3</sup> and Urdu,<sup>4</sup> which are both written in the Arabic alphabet, retain the dād in writing, but it is articulated as zāy.

The other languages, which are written in the Latin alphabet, represent it in writing in the form in which it is articulated. For instance, in Turkish,<sup>5</sup> it is usually written as

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1. G.R. Driver, op. cit.; D.L. O'Leary, Colloquial Arabic, 7th edn. (London, n.d.), p.11.
  2. S.L. Skoss, The Arabic Commentary of ʿAlī ben Suleiman the Karaite on the Book of Genesis (Philadelphia, 1928), p.80; S. Spiro, An Arabic-English Dictionary of the Colloquial Arabic of Egypt (1897: reprinted Beirut, 1973), pp.245, 248.
  3. F. Steingass, Persian-English Dictionary, 3rd edn. (London, 1947), p.798; M. Muḥ īn, Farhang - i Fārsī (Teheran, 1963-8), II, p.2178.
  4. H. Fleisch, op. cit., p.75.
  5. J.W. Redhouse, Yeni Türkçe - ingilizce Sözlük (Istanbul, 1968), p.265.

zāy, as it is articulated nowadays, although there is a small group of words in which it becomes dāl. In Maltese<sup>1</sup> it appears as a simple dāl, and in Spanish the dād, in general, is a simple dāl,<sup>2</sup> but there are some words in which it is represented as ld,<sup>3</sup> similar to the articulation of the South Arabian dialects. Hausa represents the dād as a simple lām.<sup>4</sup>

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1. D.L. O'Leary, Comparative Grammar of the Semitic Languages (London, 1928), p.59; C.L. Dessoulavy, A Maltese - Arabic Word - List (London, 1938), pp.14, 17, 18; N. Yushmanov, The Structure of the Arabic Language, p.10.
  2. Cantineau, "Cours de Phonétique Arabe", Études de Linguistique Arabe, p.56.
  3. A. Steiger, Contribución a la Fonética del Hispano-Arabe y de los Arabismos en el Ibero-Románico y el Siciliano (Madrid, 1938), p.165; Cantineau, op. cit., p.56.
  4. J.H. Greenberg, "Arabic Loan-words in Hausa", Word, III (1947), p.88.

### CHAPTER 3

#### THE DEFINITION OF THE ḌĀD SOUND AS FOUND IN THE ARAB SCHOLARS

1. The articulation of the Arabic sounds as found in  
al-Khalīl and Sībawayhi

It is not our purpose here to enter into an exhaustive study of the phonetics of al-Khalīl and Sībawayhi, which have in any case been the subject of careful studies by a number of scholars.<sup>1</sup> However the description quoted below will be sufficient to show the care taken by early Arab grammarians in their description of the sounds of Arabic, and to demonstrate that we can place a great deal of reliance upon their description of ḍād, which we will then proceed to consider in detail.

In comparison with other Semitic languages, the attention given by Arab scholars to the definition and study of the phonetics of Arabic came at a very early stage of its history as a recorded language. This attention and effort resulted in the composition of very valuable works which are worthy of every respect, even when compared with those produced by modern scholars on the same sounds.

During the second century A.H. (the 8th century A.D.), al-Khalīl b. Aḥmad al-Farāhīdī and Sībawayhi, one of his most eminent students, studied the phonetics of Arabic and produced detailed articulatory descriptions and classifications

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1. See: Schaade, Sībawayhi's Lautlehre, (Leiden, 1914); K. Vollers, "The System of Arabic Sounds as Based upon Sībawayhi and Ibn Ya<sup>c</sup>īsh", Transactions of the Ninth International Congress of Orientalists, II, pp.130-54; J. Cantineau, "Cours de Phonétique Arabe", Études de Linguistique Arabe (Paris, 1960); I Anīs, Al-Aṣwāt al-Lughawiyya (Cairo, 1971).

in two separate works. The two works display a great difference in the articulatory classification of sounds according to place and manner as well as the terminology employed, despite the close tutor-student relationship.<sup>1</sup>

In the introduction of his book al-<sup>c</sup>Ayn, al-Khalīl<sup>2</sup> distinguishes eight points of articulation:

1. ḥalqiyya (Pharyngeal):

<sup>c</sup>Ayn ( ع ), ḥā' ( ح ), hā' ( ه ), Khā' ( خ ) and ghayn ( غ ).

1. Some early Arab scholars regarded the difference as evidence that K. al-<sup>c</sup>Ayn was not in fact the work of al-Khalīl. Among these scholars was Abū Bakr al-Zubaydī (quoted by al-Suyūṭī, al-Muzhir, I, p.85). In fact attribution of K. al-<sup>c</sup>Ayn to al-Khalīl is rejected by most Arab grammarians and linguists. Those who defend al-Khalīl consider that the plan of the book was laid down by al-Khalīl, while the linguistic materials were filled in by al-Layth b. al-Muzaffar. Some of these defenders tend to attribute the al-<sup>c</sup>Ayn section only to al-Khalīl. There is no one among the early Arab scholars who believes that the whole of K. al-<sup>c</sup>Ayn was written by al-Khalīl. Thus most scholars avoid referring to al-Khalīl's name when quoting from K. al-<sup>c</sup>Ayn, speaking of the author as either Ṣāhib al-<sup>c</sup>Ayn or al-Layth. We make use of K. al-<sup>c</sup>Ayn in this chapter because it certainly is represents the second century A.H., whether or not its attribution to al-Khalīl is correct. For convenience we refer to the author here as al-Khalīl. (See: al-Suyūṭī, op. cit., I, pp.76-92, where he refers to the different views of the early Arab scholars about K. al-<sup>c</sup>Ayn, cf. R. Sellheim, "Al-Khalīl b. Aḥmad", EI<sup>2</sup>, IV, p.963; Haywood, Arabic Lexicography (Leiden, 1960), pp.28-40.
2. Al-<sup>c</sup>Ayn, I, pp.57-8.

2. Lahawiyya (velar):  
qāf ( ق ) and Kāf ( ك ).
3. Shajriyya (literally translated as: of the opening of the mouth):  
jīm ( ج ), shīn ( ش ) and ḍād ( ض ).
4. asaliyya (Produced with the tip of the tongue):<sup>1</sup>  
ṣād ( ص ), sīn ( س ) and zāy ( ز ).
5. niṭ<sup>c</sup>iyya (produced at the hard palate):  
tā' ( ط ), dāl ( د ) and tā' ( ت ).
6. dhawlaqiyya (Produced with the tip of the tongue):<sup>1</sup>  
rā' ( ر ), lām ( ل ) and nūn ( ن ).
7. shafawiyya (Produced with the lips):  
fā' ( ف ), bā' ( ب ) and mīm ( م ).
8. hawā'iyya (he calls them hawā'iyya because there is no point of articulation to be articulated):  
yā' ( ي ), wāw ( و ), alif ( ا ) and hamza ( ء ).

As for Sībawayhi,<sup>2</sup> we find that he has divided these sounds into sixteen points of articulation. He does not give names to these groups of sounds, as al-Khalīl does, but they are closely defined in terms of their final point of

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1. According to Fleisch ("Hurūf al-Hidjā'", EI<sup>2</sup>, III, p.598) the difference between these two groups is in the form of the tongue: "flat and thinned at the tip" for the dhawlaqiyya and "pointed" for the asaliyya.
  2. Al-Kitāb, II, p.453.

articulation. At times he refers to both the beginning and the end of the sound, but this is not usual. These points of articulation are as follows:

1. <sup>ḥalq</sup>  
aqṣā al-lisān (extreme back part of the throat):  
hamza, hā' and alif.
2. wasat al-ḥalq (the middle of the throat):  
<sup>c</sup>ayn and hā'.
3. adnā al-ḥalq (the beginning of the throat):  
ghayn and Khā'.
4. <sup>extreme</sup>  
aqṣā al-lisān (the back of the tongue):  
qāf.
5. asfal min mawḍi<sup>c</sup> al-qāf min al-lisān (after the position of the qāf on the tongue):  
Kāf.
6. bayn wasat al-lisān wa-wasat al-ḥanak (between the middle of the tongue and the middle of the palate):  
jīm, shīn and yā'.
7. min bayn awwal ḥāffat al-lisān wa-mā yalīhi min al-aḍrās (between the beginning of the edge of the tongue and the molars next to it):  
dād.
8. min adnā ḥāffat al-lisān ilā muntahā ṭarafīhi (from the nearer part of the edge of the tongue to the end of the tip of the tongue):  
lām.

9. min bayn ṭaraf al-lisān wa-bayn mā fuwayq al-ṭhanāyā  
(from between the tip of the tongue and the teeth ridge):  
nūn.
10. min makhraj al-nūn ghayr annahu adkhal fī ṭahr al-lisān (from the nūn articulation but retraced a little to the back of the tongue):  
rā'.
11. bayn ṭaraf al-lisān wa uṣūl al-ṭhanāyā (between the tip of the tongue and the roots of the upper front teeth):  
ṭā', dāl and tā'.
12. bayn ṭaraf al-lisān wa fuwayq al-ṭhanāyā (between the tip of the tongue and above the front ~~incisors~~ <sup>teeth</sup>):  
zāy, sīn and ṣād.
13. bayn ṭaraf al-lisān wa-aṭrāf al-ṭhanāyā (between the tip of the tongue and the edges of the incisors):  
ṣā', dhāl and thā'.
14. min bayn bāṭin al-shafa al-suflā wa-aṭrāf al-ṭhanāyā al-<sup>c</sup>ulyā (from the inner side of the lower lips and the upper edges of the incisors):  
fā'.
15. min bayn al-shafatayn (from between the lips):  
bā', mīm and wāw.
16. min bayn al-khayāshīm (from the nasal cavity):  
the light nūn.

It is clear from the above that Sībawayhi's division of the points of articulation is more precise than al-Khalīl's



in terms of modern phonetic studies. Ibn Jinnī<sup>1</sup> noticed that there is some disorganization in al-Khalīl's classification, and perhaps this explains why many scholars accepted Sībawayhi's division. Among such scholars were: al-Mubarrid,<sup>2</sup> Ibn al-Sarrāj,<sup>3</sup> Ibn <sup>c</sup>Uṣfūr,<sup>4</sup> Makkī b. Abī Tālib,<sup>5</sup> al-Zamkhsharī<sup>6</sup> and others. If there is any difference between Sībawayhi and the others, it concerns the presentation of sequence more than anything else. Ibn al-Sarrāj was exceptional in following al-Khalīl in his treatment of the long vowel sounds yā', wāw and alif although following Sībawayhi in other respects.

Provided that we bear in mind the Phonetic developments of such Arabic sounds as dād, tā',<sup>7</sup> jīm,<sup>8</sup> and qāf,<sup>9</sup> we will find that modern studies on the articulation of Arabic sounds do not differ very much in their analysis from that of Sībawayhi.<sup>10</sup>

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1. Sirr Sinā<sup>c</sup> at al-I<sup>c</sup>rāb, I, pp.50-1.
  2. Al-Muqtaḍab, ed. M. <sup>c</sup>A. <sup>c</sup>Udayma (Cairo, 1385 - 8 A.H.), I, pp.192-4.
  3. Al-Ishtiḳāq, ed. M.S. al-Tikrītī (Baghdad, 1973), p.48.
  4. Al-Mumti<sup>c</sup> fi al-Taṣrīf, ed. Fakhr al-Dīn Qabāwa (Aleppo, 1970), II, pp.668-70.
  5. Al-Ri<sup>c</sup>āya, pp.119-216.
  6. al-Mufaṣṣal, ed. J. Broch, (Christianiae, 1878), pp.188-189.
  7. I. Anīs, al-Aṣwāt al-Lughawiyya, pp.62-4.
  8. E. Yūhannā, "Hal Taṭawwar Ṣawt al-Jīm?", al-Aqlām, XIII (1977), pp.45-8; A.M. <sup>c</sup>Umar, Dirāsāt al-Ṣawt al-Lughawī (Cairo, 1976), p.287.
  9. A.M. <sup>c</sup>Umar, op. cit., pp.293-5.
  10. J. Cantineau, "Cours de Phonétique Arabe", Études de Linguistique Arabe, p.20; H. Zāzā, Kalām al-<sup>c</sup>Arab, p.25; H. Blanc, "The 'Sonorous' vs. 'Muffled' Distinction in Old Arabic Phonology", To Honor Roman Jakobson (Paris, 1976), I, p.297.

## 2. The articulation of the dād sound as defined by al-Khalīl and Sībawayhi

No detailed description of classical Arabic dād is given by grammarians and philologists before al-Khalīl b. Aḥmad and Sībawayhi; all we have are the general indications referring to the substitution in articulation between dād and zā' referred to in the previous chapter.

As noted above, al-Khalīl places the dād sound at the same point of articulation as the jīm and shīn sounds. He calls this class of sounds al-Shajriyya. Some later lexicographers followed al-Khalīl's method, such as Nashwān al-Himyarī,<sup>1</sup> Ibn Manẓūr<sup>2</sup> and al-Zabīdī.<sup>3</sup>

Al-Khalīl explains al-shajr as "the opening of the mouth",<sup>4</sup> while others explain it as "the point opposite the end of the tongue",<sup>5</sup> while Fleisch, unjustifiably, understands this term to mean "the corner of the lips",<sup>6</sup> to make it fit with Sībawayhi's classification of the dād, and to make it possible to consider it as a lateral, although he concedes that this term would not fit shīn and jīm.

Al-Khalīl's description, mentioned above, is brief and presents some ambiguity, i.e. it does not give a complete description of the articulation of dād, nor of the air stream mechanism, but only refers to the end point of the articulation

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1. Shams al-<sup>C</sup>Ulūm, ed. K. Zettersteen (Leiden, 1951-7), I, pp.20-1.
  2. LA, VIII, p.378.
  3. TA (Kuwait, 1965-), XVIII, p.219.
  4. K. al-<sup>C</sup>Ayn, I, p.58.
  5. al-Suyūṭī, Ham<sup>C</sup> al-Hawāmī<sup>C</sup>, II, p.228.
  6. H. Fleisch, "Hurūf al-Hidjā", EI<sup>2</sup>, III, p.598.

of dād. Moreover he does not mention such other characteristics of this sound as jahr or iṭbāq.

Sībawayhi's description is more precise and gives more characteristics, whereas, as we have seen, al-Khalīl was not as elaborate in his explanation of the points of articulation of sounds.

Sībawayhi devotes some attention in the last volume of his book al-Kitāb to a study of the Arabic sounds, their points of articulation and their characteristics. Thus Sībawayhi's phonetic terminology appears as a great innovation in Arabic linguistic studies, at times causing some confusion and misunderstanding and presenting some ambiguity; the fact that Sībawayhi was a non-Arab may have had certain repercussions on his explanation and way of expressing himself, and this may have contributed to the confusion and ambiguity mentioned above.

Sībawayhi gives the articulation and characteristics of the dād sound the following definitions:

- a. "between the beginning of the edge of the tongue and the molars next to it is the articulation point for the dād."<sup>1</sup>
- b. "without velarization (iṭbāq), tā' will become dāl, ṣād will become sīn, zā' will become dhāl, and dād would cease to be a speech sound, because there is no other sound that is articulated at its point."<sup>2</sup>
- c. "the friction of the dād is elongated until it reaches

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1. Sībawayhi, al-Kitāb, II, p.453.

2. Ibid., II, p.455.

the point of articulation of lām and shīn."<sup>1</sup>

d. he gives it the characteristics of being voiced<sup>2</sup> (majhūr), fricative<sup>3</sup> (rikhw) and velar<sup>4</sup> (muṭbaq).

From the above observation, one may draw the following conclusions:

1. the articulation of dād is from the tongue's edge, sharing its lateral articulation with lām. The lateral point of articulation of dād covers the area between the beginning of the tongue's edge next to the upper molars up to the end of these molars, close to the tongue's tip, where the lām's point of articulation lies.<sup>5</sup> Sībawayhi does not define what particular side of the tongue is involved, but some of the later Arabic grammarians claim that it is the left side of the mouth which is involved,<sup>6</sup> while others claim that it is the right side.<sup>7</sup> A third group maintain that it can be articulated correctly from either side.<sup>8</sup> These scholars cite <sup>C</sup>Umar b. al-

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1. Sībawayhi, al-Kitāb, II, p.467.
  2. Ibid., II, p.453.
  3. Ibid., II, p.454.
  4. Ibid., II, p.455.
  5. See the comment on this point by al-Istarābādī, Sharḥ al-Shāfiya, III, p.252.
  6. Al-Anbārī, Asrār al-<sup>C</sup>Arabiyya, ed. M.B. al-Bayṭār (Damascus, 1957), p.420; al-Fayyūmī, al-Miṣbāḥ al-Munīr, II, p.11; al-Suyūṭī, Ham<sup>C</sup> al-Hawāmi<sup>C</sup>, II, p.228; al-Husaynī, Sharḥ al-Shāfiya fī al-Taṣrīf (Istanbul, n.d.), p.302.
  7. Al-Istarābādī, op. cit., III, p.
  8. Ibn Jinnī, Sirr Ṣinā<sup>C</sup>at al-l<sup>C</sup>rāb, ed. I. Muṣṭafā et al. (Cairo, 1954), I, p.52; al-Zamakhsharī, al-Kashshāf, II, ... Cont'd:

Khattāb, the second caliph, as having used both sides of the tongue in the articulation of dād.<sup>1</sup>

2. dād is a velarized sound. Velarization, for Sībawayhi<sup>2</sup> and later scholars,<sup>3</sup> is the raising of the back of the tongue against the back part of the palate (velum) during the articulation of the sound. This definition does not fully apply to the dād, for its velarization is lateral, as al-Istarābādī mentions in his following comment on Sībawayhi: "the tongue's edge covers the molars, and the rest of the tongue covers the hard palate."<sup>4</sup>

3. dād is fricative or spirant sound. The affrication here means that "the sound during the articulation, runs on at narrow point."<sup>5</sup> Given that the air-stream in the dād articulation is lateral, this would mean that the tongue's edge does not cover the molars entirely, but there is a simple constriction allowing the air-stream to pass.

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Cont'd:...

p.528; Ibn <sup>C</sup>Uṣfūr, al-Mumti<sup>C</sup>, II, p.669; Ibn Ya<sup>C</sup>īsh, Sharḥ al-Mufaṣṣal, X, p.125.

1. Al-Zamakhsharī, op. cit., II, p.528; al-Qaṣṭallānī, Laṭā'if al-Ishārāt, I, p.192; al-Suyūṭī, op. cit., II, p.228.
2. Sībawayhi, op. cit., II, p.455.
3. Al-Istarābādī, op. cit., III, p.262; cf. R.T. Nasr, "Phonetic Velarization in Literary Arabic", in Horace G. Lunt (ed.), Proceedings of the Ninth International Congress of Linguists (Mouton, Paris, 1964), p.453; D. Crystal, A First Dictionary of Linguistics and Phonetics (London, 1980), pp.272-3.
4. Al-Istarābādī, op. cit., III, p.262.
5. Sībawayhi, op. cit., II, p.454.

4. It seems that the characteristic of velarization is an important factor in forming the articulation of dād, since it is singled out from the other velarized sounds ṭā', zā' and ṣād in that it is unique in its lateral articulation and has no non-velarized counterpart.

The other velarized sounds are alveolar or interdental, and without velarization they become different sounds, sharing with the former the same point of articulation but lacking the characteristic of velarization, these sounds being dāl, dhāl and sīn.

5. Sībawayhi gives attention to the lateral articulation of dād, and to the air-stream passing by the molars, ignoring, however, the position of the tip of the tongue and its connection with the gum or the front teeth. The velarization phenomenon, mentioned above, probably allowed the tip of the tongue to touch the gum or the roof of the upper teeth.

6. the characteristic of elongation is caused, as it seems from Sībawayhi's explanation, by the lateral friction which extends from the beginning of the side of the tongue to the point of articulation of lām and shīn. This characteristic is considered by the scholars after Sībawayhi as a further feature which distinguishes dād from zā'. Thus Makkī b. Abī Ṭālib says "if not for the difference of the point of articulation and the elongation which (dād) contains, the two sounds (zā' and dād) would be the same in utterance and would not differ in hearing".<sup>1</sup> He<sup>2</sup> and Ibn al-Jazarī<sup>3</sup> explain al-istiṭāla as being due to the existence of jahr, iṭbāq and

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1. Makkī b. Abī Ṭālib, al-Ri<sup>c</sup>āya, p.158.

2. Ibid., p.109.

3. al-Nashr, I, p.205.

isti<sup>c</sup>lā'. This is rejected by al-Ja<sup>c</sup>barī<sup>1</sup> who considers al-istiṭāla as being due to the extension in the point of the articulation of dād. This rejection is acceptable since zā' shares the three characteristics mentioned above with dād and yet is not characterised by al-istiṭāla.

From the above description of the articulation of dād in al-Khalīl and Sībawayhi, it is clear that there are considerable differences between them. While al-Khalīl places the dād sound with the jīm and shīn sounds in a single group, and considers its articulation a front one, i.e. the opening of the mouth, Sībawayhi assigns to it an articulation of its own, which is the lateral articulation. In addition it has the following characteristics: voice, fricative, velar, elongated and has no uncovered equivalent. All these characteristics make its utterance difficult,<sup>2</sup> and because of this scholars claim that Sībawayhi may have been describing a variant form or allophone of dād,<sup>3</sup> or that he may perhaps have been mistaken, because he could not find an equivalent of dād.<sup>4</sup>

In addition to what Sībawayhi considers the

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1. Quoted in Ibn Ghānim al-Maqdisī, Bughyat al-Murtād, p.5a.
  2. K. Bishr, Ilm al-Lugha al-Āmm, vol.2, al-Aṣwāt (Cairo, 1975), p.107; E. Yūhannā, "Hal kana Sībawayhi Muḥiqqan fī waṣfihi li-Ba<sup>c</sup>d al-Aṣwāt bi-al-Jahr?", Āfāq ḌArabiyya, II:2 (1976), p.64; cf. al-Suyūtī, Ham<sup>c</sup> al-Hawāmi<sup>c</sup>, II, p.228; al-Qaṣṭallānī, Laṭā'if al-Ishārāt, I, p.192; Ibn Ghānim al-Maqdisī, Bughyat al-Murtād, p.11b.
  3. K. Bishr, op. cit., p.107; E. Yūhannā, op. cit., p.64.
  4. O'Leary, Comparative Grammar of the Semitic Languages, p.59.



standard Arabic dād, he mentions two other allophones for it. The first is:

Al-Dād al-Da<sup>c</sup>īfa (the weak Dād)

It seems that this sound was common in his time, and probably before his time, and that this is why he gave it special attention. Sībawayhi considers it "unacceptable for those who speak good Arabic, and for the reading of Qur'ān and poetry".<sup>1</sup> His description of its point of articulation and characteristics would have remained ambiguous and difficult to grasp had it not been for the later scholars who clarified the issue. However they add some data which are not contained in Sībawayhi, and at times one cannot be entirely sure that they are explaining what Sībawayhi actually meant. The following could perhaps be inferred from Sībawayhi's text:<sup>2</sup>

1. The articulation of the weak dād is from the two sides of the tongue's edge, while he specifies one side only for the standard dād.

2. The weak dād is light, because its velarization is weaker than the other's, i.e., the tongue's edge moves somewhat away from the molars, so that its articulation is replaced by the interdental velarized sound zā'.

Later scholars adopted Sībawayhi's term al-dād al-da<sup>c</sup>īfa, and it became fashionable amongst them until the present day. Al-Sīrāfī (d. 368 A.H./979 A.D.) in his commentary on Sībawayhi's Book says: "it is the speech of some people who have no dād in their language, so that if they wanted to pronounce it in Arabic it is probable that they

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1. Sībawayhi, op. cit., II, p.452.

2. Ibid., II, p.462.



would pronounce it as zā', because of their articulation of this sound from the tongue's tip and the edge of the front teeth. They may be trying to pronounce it from the dād articulation but they cannot, so that it is pronounced between zā' and dād.<sup>1</sup>

al-

What is obscure in Sīrāfī's text is his comment "it is the speech of some people ... so that if they wanted to pronounce it in Arabic ..."; it is clear by this that he means non-Arabs, so if the non-Arabs really did substitute zā' for dād, because of its difficulty, as he claims above, this would mean that al-Sīrāfī and Sībawayhi, both of whom were non-Arabs, did not pronounce it from its real point of articulation. However if Sībawayhi could not pronounce it in its actual form one would wonder why he blamed those who pronounced the weak dād and ruled out this dād as an "unacceptable sound amongst those who speak good Arabic?" It is difficult to accept that what al-Sīrāfī states here has any relevance to the time of Sībawayhi.

al-

As for the other part of Sīrāfī's text, one could more readily accept it as true, for the dād sound moved away from its actual place of articulation towards that of the zā', and became close in articulation to it. Here lies the beginning of its later replacement by the zā'; Sībawayhi called this al-dād al-da<sup>c</sup> īfa. With the passage of time it changed completely to the zā' sound, i.e., the two sounds merged together and became one single sound, but they have preserved their separate written forms until the present day.

The other allophone of dād was:

Al-Lām al-Jānibiyya (the lateral Lām)

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1. Quoted by al-Istarābādī, op. cit., III, p.256.

This can be found in the rendering of the dād as lām in the speech of some Arabs. Sībawayhi gave an example for this pronunciation: iltaja<sup>C</sup> instead of idṭaja<sup>C</sup><sup>1</sup> (to lie). Later scholars attributed this pronunciation to a poet from the Banū Asad, Manzūr b. Ḥabba, quoting the following:

Lammā ra'ā an lā di<sup>C</sup>a wa lā shiba<sup>C</sup>  
māla ilā arṭāti ḥiqfin fa-lṭaja<sup>C</sup><sup>2</sup>

Sībawayhi justifies the replacement of dād by lām as being because of "the unpleasant cluster of two velarized sounds, so the dād changed to the nearest sound to it in articulation and lateralization."<sup>3</sup> Thus according to this there were some Arabs for whom it was difficult to pronounce a cluster containing two velarized sounds, such as dād and ṭā', so that they replaced one of the sounds with another sound close to it. Al-Māzinī (d. 248 A.H./862 A.D.) followed Sībawayhi and said that this pronunciation is unique.<sup>4</sup> Other scholars give reverse example with the dād substituted for the lām:  
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jald<sup>5</sup>      jadd (strong)<sup>6</sup>

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1. Sībawayhi, op. cit., II, p.480.
  2. Ibn Jinnī, al-Khaṣā'is, ed. M. <sup>C</sup>A. al-Najjār (Cairo, 1952-6), I, p.263, III, p.163; al-Munṣif, ed. I. Muṣṭafā and <sup>C</sup>A. Amīn (Cairo, 1954), II, pp.328-9; al-Zamakhsharī, al-Mufaṣṣal, p.370; Ibn Manzūr, LA, VIII, p.480.
  3. Sībawayhi, op. cit., II, p.480.
  4. Quoted in Ibn Manzūr, LA, X, p.87.
  5. Ibn Manzūr, op. cit., III, pp.121, 126; al-Zabīdī, op. cit., XVIII, p.219.
  6. More items have been collected by F. Corriente, "D-L Doublets in Classical Arabic..", JSS, XXIII (1978), pp.52-4.

Al-Jazarī mentions the dād as being sounded as an emphatic lām but does not specify the place of articulation in question.<sup>1</sup> Ibn Ghānim al-Maqdisī<sup>2</sup> reported a similar pronunciation feature in the speech of inhabitants of Zayla<sup>C</sup>, one of the islands in the Arabian sea, near Yemen.<sup>3</sup>

Modern scholars confirm that such an articulation can be found in the south of the Arabian Peninsula, in Dathīna,<sup>4</sup> Ḥadramawt<sup>5</sup> and in some of the Zūfār dialects, such as the Mīhrī and Shkhawrī<sup>6</sup> (or Shahrī), and in Hausa,<sup>7</sup> and in the dialect of the Gezira district in the Sudan.<sup>8</sup> This is also observed in some modern Spanish words of Moorish origin, such as:

al-qādī	al-calde, al-calle
al-rabad	arravalde, arrabalde
al-bayād	al-bayalde, al-vaildel <sup>9</sup>

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1. Al-Jazarī, al-Nashr fī al-Qirā'āt al-<sup>C</sup>Ashr, I, p.219.
  2. Bughyat al-Murtād, p.12b.
  3. Yāqūt al-Ḥamawī, Mu<sup>C</sup>jam al-Buldān, ed. F. Wüstenfeld (Leipzig, 1866-70), II, p.967. This island would appear to be different from the modern town of Zayla<sup>C</sup> in Somalia.
  4. Landberg, Glossaire Datīnos, p.2163; see however pp.63-4. above.
  5. Landberg, Études sur les Dialectes l'Arabie Méridionale, I (Ḥadramout), p.637.
  6. H. Fleisch, "Dād", EI<sup>2</sup>, II, p.75; Nāmī, "Ḥarf al-Dād wa-Kathrat Makhārijih fī al-Lugha al-<sup>C</sup>Arabiyya", MKAC, III:1 (1959), p.88.
  7. Greenberg, "Arabic Loan-Words in Hausa", Word, III (1947), p.88.
  8. Nāmī, op. cit.
  9. Steiger, Contribución a la Fonética del Hispano-Árabe y de los Ibero-Románico y el Siciliano, p.165.

Some scholars attribute the origin of this lateral pronunciation in Spanish to the fact that the majority of the Arab armies which entered al-Andalus came from Yemenite tribes.<sup>1</sup>

Despite this widespread expansion, which we mentioned above, there is no indication to the existence of the lateral ḍād in South Arabian Epigraphic, nor even in modern Ethiopic languages.

### 3. The Definition of the Articulation of Ḍād Given by Third and Fourth Century A.H. Scholars

The difference discussed above between al-Khalīl and Sībawayhi in the description of the articulation of ḍād is also found in the writings of scholars of the third and fourth centuries A.H. (9th and 10th A.D.). While we find that some of them follow Sībawayhi in his description of the ḍād, others describe it differently, in a way which suggests either that the scholars had not examined Sībawayhi's description or that they chose to ignore it and simply described their own contemporary ḍād. This also may be an indication of the development of the of the articulation of ḍād.

The philosopher al-Kindī (d. 256 A.H./869 A.D.) is the author of a pamphlet entitled "al-Luthgha" (lispings), devoted to an explanation of the organs of speech of man and the relationship between articulation and the sound production. In his pamphlet he describes the ḍād sound as follows: "in describing the ḍād we say that one needs to put the tongue's

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1. <sup>c</sup>A. al-Jundī, al-Lahajāt al-<sup>c</sup>Arabiyya fī al-Turāth (Cairo, 1965), p.335.

tip against the front teeth, letting the air-stream escape from the middle of the tongue into the corners of the mouth, moving the blade of the tongue against the palate with a glottal stop."<sup>1</sup>

In his description of the ḍād articulation, al-Kindī gives attention to:

1. the position of the tongue's tip and its relation to the front teeth, unlike Sībawayhi, who was concerned with the position of the tongue's side and its relation to the molars.

2. the air-stream escaping from the middle of the tongue and leaving from both corners of the mouth, without specifying one particular corner of the mouth. Thus he agrees with Sībawayhi in stating that the air-stream escapes from the side of the mouth, without referring to the edge of the tongue covering the molars.

3. in the arrest of the ḍād sound the tongue is retracted and is raised against the palate in the glottal stop (like the sound hamza). By this al-Kindī means that the ḍād is velarised. Thus, according to him, velarization involves the tongue moving against the palate in a manner which is very similar to the production of the velarised sounds ṣād, zā' and ṭā'.

In his book al-Muqtaḍab, al-Mubarrid (d. 285 A.H./ 898 A.D.) explains the points of articulation of the Arabic sounds, and describes the ḍād sound as follows: "the ḍād's

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1. G. Celentano, "Due Scritti Medici di al-Kindi", Annali, Istituto Orientale di Napoli, Supplemento no.18 (1979), p.50.

point of articulation is from the corner of the mouth, some people articulating it from the right side of the mouth, while others articulate it from the left side."<sup>1</sup>

Although his description is brief, he shares Sībawayhi's view that the air-stream escapes from the corner of the mouth, but at a more front point than is mentioned by Sībawayhi, i.e. from either of the sides of the mouth, rather than from the molars as Sībawayhi claims. This means that the air-stream escapes from the middle of the tongue and is completely released by the corners of the mouth, and therefore the tip of the tongue comes against either the root of the front teeth or against the gum. In this al-Mubarrid seems to share al-Kindī's view.

Abū Bakr al-Sarrāj (d. 316 A.H./928 A.D.) studies in his book al-Ishtiqāq the relationship between sounds which are close to each other, and claims<sup>2</sup> that the zā', dhāl, thā' and ḍād share the same point of articulation, also assigning a more forward articulation point to the ḍād, so that it becomes close or identical as regards the place of articulation to the former sounds.

Ibn Durayd (d. 321 A.H./933 A.D.), despite his argument with Sībawayhi in most parts of his book al-Jamhara concerning articulation, considers the articulation of the ḍād to be from the "middle of the tongue close to the right edge of the tongue."<sup>3</sup> This would mean that:

1. the articulation of the ḍād presumably takes

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1. Al-Mubarrid, al-Muqtaḍab, I, p.193.  
2. Al-Sarrāj, al-Ishtiqāq, p.48.  
3. Ibn Durayd, al-Jamhara (Hyderabad, 1944 - 51 A.H.), I, p.8.

place at a more forward point in the mouth, allowing the tip of the tongue to rest against the upper gum or the roots of the teeth. This is in contrast to the description of Sībawayhi who says that it is articulated from the tongue's edge.

2. the air-stream escapes from the right side of the mouth, while Sībawayhi does not specify any particular side.

The belief concerning this sound expressed in Ibn Durayd's description seems to be a common one in his time, in accepting which he goes against the description of ḍād advocated by Sībawayhi.

Ibn Jinnī (d. 392 A.H./1001 A.D.) makes a valuable contribution to Arabic phonetics in his Sirr Ṣinā<sup>c</sup> at al-l<sup>c</sup> rāb, in which he specifies the points of articulation, and studies every sound in isolation. Although his book has been considered by some scholars to be an important study of the subject, he seems to have drawn very heavily upon Sībawayhi's book, and to have adopted it as a model in this respect. Thus his contribution to the study of the articulation and characteristics of ḍād does not contain any major original material, except in that he claims that it can be articulated from either side of the mouth.<sup>1</sup>

#### 4. The definition of the articulation of the ḍād given by the 5th and 6th century A.H. scholars

Most of the 5th and 6th (11th and 12th A.D.) century scholars who discuss the ḍād were either grammarians or reciters. Both groups follow Sībawayhi in his description of the ḍād as to the point of articulation and characteristics,

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1. Ibn Jinnī, Sirr Ṣinā<sup>c</sup> at al-l<sup>c</sup> rāb, I, p.52.



except Ibn Sīnā, as we will see below.

Makkī b. Abī Tālib (d.437 A.H./1045 A.D.) describes the ḍād sound in his book al-Ri<sup>c</sup>āya. In this work he follows Sībawayhi's description exactly, at the same time stating that ḍād and zā' are similar: "if not for the difference of the point of articulation and the elongation which (ḍād) contains, the two sounds (ḍād and zā') would be the same utterance and and would not differ in hearing."<sup>1</sup>

He points out that many of the scholars and reciters of his time do not do justice to the ḍād in their pronunciation, which indicates the evolution of the ḍād sound in point of articulation.

In his book Sirr al-Faṣāḥa, which is devoted mainly to the study of rhetoric, Ibn Sinān al-Khafājī (d. 466 A.H./1073 A.D.) follows Sībawayhi in his definition for the points of articulation and characteristics of sounds,<sup>2</sup> and also gives the articulation of ḍād common in his time some attention.<sup>3</sup> He mentions that it is similar to that of zā', without specifying the exact period in the evolution of the language to which he is referring, but he seems fairly confident in pointing out that contemporary bedouins do not distinguish between the two sounds.

In his book K. al-Ḍād wa-al-Zā', Ibn Suhayl al-Nahwī (d. beginning of the 5th century A.H./ 11th A.D.) collects the lexical items containing the ḍād and zā', in an attempt to assist scholars and writers to avoid confusion between the two sounds in writing. In his introduction, he refers to the

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1. Makkī b. Abī Tālib, al-Ri<sup>c</sup>āya, p.158.
  2. Ibn Sinān al-Khafājī, Sirr al-Faṣāḥa, pp.22-3.
  3. Ibid., p.57.



articulation of ḍād which seems to be current in his time. Here he says: "the articulation of the ḍād is from the corners of the mouth in the middle of the tongue. Some articulate it from the right, and others from the left."<sup>1</sup> This description is quite similar to that of al-Mubarrid and moreover similar to Sībawayhi's weak ḍād.

Ibn Makkī al-Ṣiqillī (d. 501 A.H./1107 A.D.) refers to the ḍād in his book Tathqīf al-Lisān. At the beginning of his discussion of this sound he states that it has disappeared from the speech of all people, the common and the élite alike, except for a few of them who have mastered the art of the recitation of the Qur'ān text. He also mentions that zā' is an alternative form for ḍād, saying: "you cannot hear anyone who would articulate the ḍād and would not use zā' as a substitute for it."<sup>2</sup> We do not know whether the articulation applies specifically to the author's home country of Sicily or whether it encompasses a general phenomenon of his day. Furthermore, Ibn Makkī does not tackle the question of the point of articulation of these two sounds. He only deals with the zā' items mentioned in the Qur'ān, and elsewhere, to prevent writers from the substitution of one sound for the other in writing.

The two scholars al-Zamakhsharī (d. 538 A.H./1148 A.D.) and Ibn al-Anbārī (d. 577 A.H./1181 A.D.) do not do much more than quote earlier scholars, especially Sībawayhi, which makes their contribution rather insignificant. They do not seem to take into consideration the development of the articulation of ḍād in their time.

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1. Ibn Suhayl al-Nahwī, "K. al-Ḍād wa-al-Zā'", al-Mawrid, VIII:2 (1979), p.289.
  2. Ibn Makkī al-Ṣiqillī, Tathqīf al-Lisān, p.91.

Al-Zamakhsharī, when he refers to the point of articulation of dād, quotes from Sībawayhi, without acknowledgement, saying "the articulation of dād is from the beginning of the edge of the tongue, and the molars next to it."<sup>1</sup> Then he quotes from al-Khalīl referring to another articulation known as al-shajriyya.<sup>2</sup> In his book, al-Kashshāf, he refers to these two articulations remarking that "most of the non-Arabs do not distinguish between the dād and zā' sounds",<sup>3</sup> without referring to the articulation of the dād in the Arab countries in his time.

Al-Anbārī refers to the point of articulation, quoting Sībawayhi's definition of dād, also without acknowledgement.<sup>4</sup> In addition he is the author of a book entitled Zīnat al-Fuḍalā' fī al-Farq Bayn al-Dād wa-al-Zā', very much along the lines followed by former scholars in distinguishing between dād from zā' in orthography.

However the work of Ibn Sīnā (d. 428 A.H./1037 A.D.) differs clearly from those of his contemporaries, in that he does not quote from others, and his work probably contains an attempt to describe the dād of his time. In his book Asbāb Ḥudūth al-Ḥurūf he describes the dād sound as follows:<sup>5</sup>

1. its articulation is a little forward than that of the shīn.

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1. Al-Zamakhsharī, al-Mufaṣṣal, p.188; Ibn Ya<sup>c</sup>īsh, Sharḥ al-Mufaṣṣal, X, p.131.
  2. Al-Zamakhsharī, op. cit., p.190.
  3. Al-Zamakhsharī, al-Kashshāf, II, p.528.
  4. Al-Anbārī, Aṣrār al-<sup>c</sup>Arabiyya, p.420.
  5. Op. cit., ed. P. Khānlārī (Teheran, 1333 A.H.Sh.), p.16.

2. the obstruction of the air-stream is complete.

3. the air-stream release is stronger than that of the shīn, because of the obstruction of its articulation.

4. the release of the breath or the sound does not take place at the front teeth.

It is clear that he describes a sound which differs from that to be found in Sībawayhi and al-Khalīl. His main contribution to the description of the dād lies in his specifying that the obstruction of the air-stream is complete, which would seem to make the sound similar to the modern Egyptian dād and to rule out any possibility of lateral velarization.

#### 5. The definition of the dād after the seventh century A.H.

Lexicographers, in general, follow al-Khalīl in considering dād as shajrī; we can quote, for instance, Ibn Manzūr, al-Fayrūzābādī and al-Zabīdī. Some of them follow early scholars but do not ignore the dād articulation of their own time, like al-Fayyūmī who states that "the common people articulate the dād as zā', sounding it from the tip of the tongue and between the incisors."<sup>1</sup>

The grammarians follow Sībawayhi in his definition. Some of them, in addition to Sībawayhi, refer to al-Khalīl, for example: Abū Ḥayyān al-Naḥwī,<sup>2</sup> al-Ḥusaynī,<sup>3</sup> Ibn Ya<sup>c</sup>īsh\* and

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1. Al-Fayyūmī, al-Miṣbāḥ al-Munīr, II, p.499.
  2. Al-Suyūtī, Ham<sup>c</sup> al-Hawāmi<sup>c</sup>, II, pp.228-9.
  3. Sharḥ al-Shāfiya, p.302.
  4. Sharḥ al-Mufaṣṣal, X, p.125.

al-Istarābādī.<sup>1</sup>

As for the reciters and writers on tajwīd, they confirm the fact that the dād sound has undergone a certain evolution and is articulated differently by the common people, and that no one articulates it as Sībawayhi described it, while mentioning that few of the educated strata of the society could articulate it correctly. Therefore, it follows that their works contain a prescriptive definition aiming at leading reciters to a correct articulation of the sound.

Abū Bakr al-Rāzī (d. 606 A.H./1209 A.D.), himself a reciter, asserts in the beginning of his discussion of the dād that the similarity between this sound and the zā' sound is great, and that the distinction between them is difficult. In his opinion, the similarity dates to the beginning of the Islamic era. He ascribes this similarity to the fact that the two sounds share a great <sup>number</sup> ~~deal~~ of articulatory characteristics, such as: voicedness (jahr), affrication (rakhāwa) and velarization (itbāq), despite their difference in point of articulation. He agrees with Sībawayhi that the dād's point of articulation is from the "beginning of the tongue's edge and the molars next to it",<sup>2</sup> but his point of view is that there is an extension in the dād because of its affrication which makes its articulation close to that of the zā'. This means that the dād's lateral velarization is not complete, so that the tongue extends and becomes close to the articulation of zā', which involves less velarization than the other velarized sounds. This account is more acceptable, and closer to the description of the weak dād.

Ibn al-Jazārī (d. 833 A.H./1429 A.D.) quotes the

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1. Sharḥ Shāfiyat Ibn al-Ḥājib, III, p.252.
  2. Al-Rāzī, al-Tafsīr al-Kabīr, I, p.34.

definition of Sībawayhi and al-Khalīl of the point of articulation of ḍād. But it appears that he prefers Sībawayhi's definition, depending on Makkī b. Abī Ṭālib's definition of its characteristics. Nevertheless he refers to the articulation of ḍād during his own time, emphasising that "the people pronounce it differently. Few of them articulate it correctly, while others articulate it as zā', or as dāl, or as an emphatic lām or zāy."<sup>1</sup>

Many Qur'ānic reciters show that their interest in the ḍād sound by writing individual books on the subject. They study this sound during their times, emphasising that the ḍād sound, as described by Sībawayhi, has undergone a change. The alternative sound for it is either zā' or ṭā'. The books that we are going to study on this subject were written by:<sup>2</sup>

1. Ibn al-Najjār, Muḥammad b. Aḥmad b. Dāwūd (d. 870 A.H./1466 A.D.).

2. Ibn Ghānim al-Maqdisī, <sup>C</sup>Alī b. Khalīl (d. 1004 A.H./1595 A.D.).

3. Muḥammad al-Mar<sup>C</sup>ashī, known as Sāchaqlīzāda (d. 1150 A.H./1737 A.D.).

4. Muḥammad b. Ismā<sup>C</sup>īl al-Izmīrī (d. 1160 A.H./1747 A.D.).

5. Muḥammad Nimr b. Bakr b. Hammād (d. after 1325 A.H./1907 A.D.).

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1. Ibn al-Jazārī, al-Nashr, I, p.219.

2. There are other books, but unfortunately I have not been able to examine them; see Chapter 4 below.

Ibn al-Najjār wrote a book entitled Ghāyat al-Murād fī Ma<sup>c</sup> rifat Ikhrāj al-Dād. He states that his reason for writing his book is that he noticed a mistake in the articulation of dād during his time.<sup>1</sup> He then refers to three sorts of articulation,<sup>2</sup> as Ibn al-Jazārī did earlier on. These are: a) dād as an emphatic lām as articulated by the inhabitants of Zayla<sup>c</sup>. b) dād as zā' as articulated by the inhabitants of al-Shām and the eastern regions. c) dād as emphatic dāl or tā' as articulated by the Egyptians and the western region.<sup>3</sup> Then he mentions the opinion of the Islamic jurists (fuqahā') such as al-Shāfi<sup>c</sup> ī and Mālik concerning the permissibility of substituting other sounds for dād in worship.

Then he speaks about the point of articulation of dād quoting from Sībawayhi and al-Shātibī, emphasising the difficulty of dād and the uniqueness of this sound in Arabic, besides mentioning its characteristics as described in former studies.\* He then refers to the similarity between the dād and zā' sounds. In his view they are similar in their characteristics but different in their point of articulation.<sup>5</sup> Therefore he advises the Qur'ānic reciters to articulate dād correctly as described by early scholars.<sup>6</sup>

This work is very short and all of its contents have been gathered from early scholars, at times quoting a particular scholar by name. The author appears to be quoting from Sībawayhi<sup>7</sup> but a careful investigation indicates that in

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1. Op. cit., p.147a.
  2. Ibid., pp.147a-7b.
  3. Ibid., pp.147b-8b.
  4. Ibid., pp.148b-9b.
  5. Ibid., p.150a.
  6. Ibid., pp.150a-50b.
  7. Ibid., p.149a.

fact he has not read Sībawayhi's book but is only relying on later scholars.

The main purpose of the Bughyat al-Murtād of Ibn Ghānim al-Maqdisī is to criticize and correct those Egyptians who pronounce dād as an emphatic dāl or ṭā', and at the same time to prove that the articulation of dād is similar to that of zā'.<sup>1</sup> In his introduction<sup>2</sup> he deals with the point of articulation of dād, depending on Sībawayhi's description, and emphasising the difference between this and the Egyptian dād. He then enumerates the characteristics of dād,<sup>3</sup> mentioning at the same time a number of incongruous characteristics. He justifies this incongruity by saying "we have mentioned these qualities and attributes because some scholars characterize it by a certain attribute while others characterize it by an opposite one."<sup>4</sup>

In the first chapter, the author gives some evidence to prove that the articulation of dād which is similar to that of zā' is acceptable; he quotes these pieces of evidence from earlier scholars.<sup>5</sup>

In the second part he gives quotations from early studies and manẓūmas which refer clearly to the fact that the sound of dād is similar to that of zā'.<sup>6</sup>

At the end of the book there are a number of hypothetical objections, which are then refuted (tanbīhāt wa-

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1. Op. cit. (Cambridge MS . no.Or.1431(8)), p.26.

2. Ibid., pp.2b-3b.

3. Ibid., pp.3b-5b.

4. Ibid., p.5b.

5. Ibid., pp.5b-11a.

6. Ibid., pp.11a-13a.



rudūd), included for the benefit of those who may want to discuss his work,<sup>1</sup> dealing with the weak dād and the correctness or incorrectness of those who in their prayers change dād to zā'.

The author's attempt is worthy of respect, and most of the results which he reaches agree with the views of modern scholars, although he had depended largely in his quotations on later scholars who have led him into a number of errors.<sup>2</sup>

In his Risāla fī al-Ḍād wa-Kayfiyyat Adā'ihā, al-Mar<sup>c</sup> ashī discusses the same question which has been discussed by Ibn Ghānim al-Maqdisī: i.e., the view that the current articulation of dād, which, he says, was known in his time as tā', is an error to which attention must be drawn.

In the first part (al-Muqaddima) the author describes the articulation of dād and its characteristics, emphasising three of them: al-Iṭbāq (velarization), al-Istiṭāla (elongation) and al-tafashshī<sup>3</sup> (spreading), comparing the dād

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1. Op. cit., pp.13a-17a.

2. Ibid., pp.10b, 15b.

3. This term is found in later scholars. Makkī b. Abī Ṭālib (al-Ri<sup>c</sup>āya, p.109) defines al-tafashshī as "spreading the air-stream between the tongue and the palate", while Ibn Ghānim al-Maqdisī (Bughyat al-Murtād, pp.5b-6a) defines it as "spreading of the sound during the pronunciation until it merges into the next sound and vice versa". It seems that the elongation characteristic in dād is an important factor in forming al-tafashshī since it causes the air-stream to spread in its articulation between the beginning of the side of the tongue as far as the molars.



and zā' in these aspects.<sup>1</sup>

In the second part (al-maqṣad), he refers to the Egyptian articulation of dād as tā', considering this articulation to be an error and explaining at the same time the reason for this change.<sup>2</sup>

In the third part (al-Khātima) he refers the views of those who might criticize his arguments, emphasising that the articulation of dād is similar to that of zā'.<sup>3</sup>

Despite the closeness in time of al-Mar<sup>c</sup>ashī and al-Maqdisī and the similarity between the structures of their books, he does not refer to al-Maqdisī's work Bughyat al-Murtād. The difference between them lies in the fact that al-Mar<sup>c</sup>ashī pays more attention to the phonetic aspects. He explains the articulation of dād as tā' as having arisen as a result of the standard dād having been given a strong velarization, "and this can not happen unless you cover the palate entirely with the back of the tongue; this makes the edge of the tongue further from the molars, while the tip of the tongue reaches the root of the upper front teeth. This is the point of articulation of tā'";<sup>4</sup> this is an acceptable phonetic explanation.

Muhammad al-Izmīrī wrote his work R. fī al-Radd alā al-Mar<sup>c</sup>ashī fī al-Dād in order to refute al-Mar<sup>c</sup>ashī's point of view mentioned above. He bases his argument on the dissimilarity between the two Arabic sounds, and the fact that the characteristics shared by these two sounds are not exactly

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1. Op. cit. (Princeton MS. no.5602), pp.12a-12b.
  2. Ibid., pp.12b-13b.
  3. Ibid., pp.13b-14a.
  4. Ibid., p.13a.

the same.<sup>1</sup> He quotes from early scholars in support of his argument. He does not say, however, whether he considers the dād as pronounced in his time to be correct or not, although he seems to think that the dād is a plosive sound, as it is pronounced by the Egyptians. This obviously conflicts with the account given by the dād by early grammarians.

In al-Izmīrī's risāla we find a great deal of repetition and unjustified personal attacks on al-Mar<sup>c</sup>ashī. Yet this risāla does not put forward any new ideas, and does not deal with two important facts:

1. in his time people did not seem to enunciate the dād sound mentioned by Sībawayhi and other early grammarians.

2. dād does share the same characteristics with zā', but differs in the point of articulation, while the point of articulation of dād changed gradually from a lateral articulation until it became close to that of zā'.

Although Muḥammad Nimr lived at the beginning of this century and published his book Ithāf al-<sup>c</sup>Ibād fī Ma<sup>c</sup>rifat al-Nuṭq bi-al-Dād during his lifetime, he follows earlier Arab scholars in his manner of writing, so that anyone who read it would think that the work belonged to the seventh or eighth centuries.

In his introduction, he mentions his motive for writing such a book, which is because the reciters in his time made errors in pronouncing the Arabic sounds, especially dād.<sup>2</sup> He divides his work into three parts. Firstly he clarifies the

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1. Op. cit. (al-Zāhiriyya MS.), pp.1b-4b.

2. Op. cit., p.3.

points of articulation of Arabic sounds, following Sībawayhi in his classification.<sup>1</sup> The second part is devoted to dād and the jurists' opinions regarding the definition of dād, quoting from early scholars of tajwīd such as al-Ja<sup>c</sup>barī, Ibn al-Jazarī and al-Shātibī. He criticizes the Egyptian articulation of dād as tā' and considers that dād was originally similar to zā'. He devotes this part to establishing this similarity by quoting from previous scholars in order to support his evidence.<sup>2</sup> The third part deals only with quotations from jurists belonging to the schools of Shāfi<sup>c</sup>ī. Abū Hanīfa, Mālik and Aḥmad b. Ḥanbal on the substitution of zā' for dād in prayer.<sup>3</sup>

The value of this work lies in the fact that it is continuation of the work of previous scholars in emphasizing the similarity of the two sounds. Apart from this most of its contents are quotations from previous scholars.

## 6. The Modern Articulation of dād

In the previous chapter we dealt with a variety of modern articulations of dād. We shall now discuss in detail two popular articulations in the Arab countries. The first articulation of dād is as zā' (later we shall name it the Iraqi articulation). The second articulation of dād is an emphatic dāl (later we shall name it the Egyptian articulation).

1. The first articulation is popular in Iraq, the Arabian Gulf States, Saudi Arabia, Yemen and other places.\*

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1. Op. cit., pp.4-11.
  2. Op. cit., pp.13-25.
  3. Ibid., pp.26-31.
  4. See Chapter 2, pp. 62-3.

It is articulated exactly as zā', i.e. "by putting the tip of the tongue between the upper and lower front teeth (incisors), together with raising the back part of the tongue toward the hard palate";<sup>1</sup> with the characteristics of affrication (rakhāwa) voicedness (jahr) and velarization (itbāq).

This articulation is due to the old interchangeability between dād and zā' of which we find some evidence during the first century, and which Sībawayhi refers to as al-dād al-da<sup>c</sup>īfa. Then it developed with the passage of time so that it has come to be identical with zā'.

Since the dād and zā' sounds are similar in characteristics and different in points of articulation, the evolution that took place and made these two sounds similar was only in the point of articulation. The dād, according to Sībawayhi, is lateral, meaning that the edge of tongue covers the upper molars in a fricative position allowing the air-stream to pass from the corner of the mouth. What happened thereafter is that the tongue moved from its lateral position, and with time became confused with the sounds zā', dhāl and thā'. However its similarity to zā' is greater, for it agrees with it in the characteristics mentioned above. This means that the regions which articulate dād as zā' or similar to zā' have inherited it from the al-dād al-da<sup>c</sup>īfa of Sībawayhi and not from subsequently developed articulation.

Sībawayhi's al-dād al-da<sup>c</sup>īfa seems to have been well known during his own time, but we do not know how far or to what extent it was prevalent. However, it is certain that there was another standard or correct dād, which is the lateral sound described by Sībawayhi. When the number of

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2. <sup>c</sup>A. Maṭar, Khaṣā'iṣ al-Lahja al-Kuwaytiyya, pp.22-3.

those who pronounced al-dād al-da<sup>c</sup>īfa increased, because of the difficulty of uttering the standard dād, the Qur'ānic reciters and grammarians began to refer to it more and more. The matter reached the extent that the scholars had to be content merely with distinguishing the correct written letters.

Thus the articulation of dād and zā' which we find today in some of the Arab countries is nothing but a development or an evolution of al-dād al-da<sup>c</sup>īfa. Perhaps there was a difference between dād and zā' in Sībawayhi's time, but today we do not find any difference between them, and they are identical in their point of articulation and in their characteristics.

2. The second articulation of dād is well known in Egypt, Syria, Lebanon and most of the North African countries.<sup>1</sup> It is articulated by "pressing the tip of the tongue towards the gum and the upper teeth to the extent that the air-stream from the lungs stops, and the back of the tongue is raised towards the palate. Then this obstruction is suddenly removed and the air-stream gushes forth so that we hear the (Egyptian) dād sound."<sup>2</sup>

This articulation differs from standard dād and the Iraqi dād in point of articulation and characteristics, i.e. the point of articulation of the Egyptian dād has merged with the sounds dāl and tā', and is characterized by plosiveness, which is an extraneous characteristic not to be found in the standard dād nor in the Iraqi dād which have affricative characteristics.

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1. See Chapter 2, p.63.

2. R. <sup>c</sup>Abd al-Tawwāb, "Mushkilat al-Dād al-<sup>c</sup>Arabiyya", MMII, XXI, p.214; T. Ḥassān, Manāḥij al-Baḥth fī al-Lughā, p.92.

Al-Mar<sup>c</sup> ashī, as we pointed out previously, explains this articulation on the grounds that the standard dād has been given a strong velarization, and, to repeat his words, "this cannot happen unless you cover the palate entirely with the back of the tongue; this makes the edge of the tongue further from the molars, while the tip of the tongue reaches the root of the upper front teeth. This is the point of articulation of the tā'."<sup>1</sup>

The Egyptian articulation is relatively late in attaining popularity in comparison to the Iraqi. We do not find any reference to the existence of this sound among the Arabs in early scholars. Similarly we do not find the Qur'ānic reciters warning anyone about substituting tā' for dād or pronouncing it as an emphatic dāl until the ninth century A.H. when al-Jazarī refers to such articulation in his book al-Nashr.<sup>2</sup> It is only later that we find it in the books of the scholars like Ibn al-Najjār, Ibn Ghānim al-Maqdisī and al-Mar<sup>c</sup> ashī. They all consider this articulation to be a mistake and the other articulation, which is similar to zā', as the correct one.<sup>3</sup>

The Egyptian articulation is the velarized equivalent of dāl,<sup>4</sup> while Sībawayhi clearly states that there is no equivalent for the dād. He considers that the tā' is the velarized equivalent of dāl and not the dād.<sup>5</sup>

From what has been said above, we can be quite

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1. Al-Mar<sup>c</sup> ashī, op. cit., p.13a.
  2. Op. cit., I, p.219.
  3. See pp.94-7 above.
  4. R. <sup>c</sup>Abd al-Tawwāb, op. cit., pp.214-5; M. al-Sa<sup>c</sup> rān, Ilm al-Lugha, p.169.
  5. Sībawayhi, op. cit., II, p.455.

certain that the dād which Sībawayhi described and which was followed by most of the scholars has disappeared from modern Arabic.

## CHAPTER FOUR

### LITERATURE ON THE ԺԱԺ AND ՀԱ'



1: EARLY EVIDENCE FOR THE CONFUSION OF DĀD AND ZĀ'

From what has been said in the previous chapter, it is clear that there was a great similarity between the sounds dād and zā'. This resulted in a clear interchangeability between them which is reflected in some of the inscriptions of the Proto-Arabic dialects (e.g. Safaitic, Thamudic and Liḥyanite) and in the early Islamic period,<sup>1</sup> as well as in the period of al-Jāḥiẓ.<sup>2</sup> The latter examples reveal an obvious substitution in pronunciation between the two sounds. Although there are other examples of substitution to be found in poetry, especially in the rhymes (qāfiya), most Arab scholars consider this substitution to be due to the "necessity of the rhyme"<sup>3</sup> (ḍarūrat al-qāfiya). Some of them ascribe it to the difference of tribal dialects in the articulation of these two sounds.<sup>4</sup>

Early written evidence for this confusion is provided by two papyrus documents. The first was found in al-Fustāt and dates back to the period anterior to Sībawayhi (101 A.H./720 A.D.), and in it we find that the zā' is replaced by dād in the word ihfiz < ihfid.<sup>5</sup> The second was found at Fayyūm and is dated 169 A.H./785 A.D.; in it the dād is replaced by zā' in the word faḍl > fazl.<sup>6</sup>

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1. Al-Qālī, Dhayl al-Amālī, p.142 (<sup>c</sup>Umar b. al-Khattāb with a man); al-Nadīm, al-Fihrist, p.46 (Abū al-Aswad al-Du'alī with a non-Arab).
  2. Al-Jāḥiẓ, al-Bayān wa-al-Tabyīn, II, p.211.
  3. Ibn Manẓūr, LA, IX, p.65.
  4. Ibn Mālīk, al-l<sup>c</sup>tidād, ed. H. Tūrāl and T. Muḥsin (al-Najaf, 1961), pp.93-4.
  5. Th. Seif, "Zwei Arabische Papyrusurkunden", WZKM, XXXII (1925), p.277.
  6. O. Loth, "Zwei Arabische Papyrus", ZDMG, XXXIV (1880), p.688.

These two documents reveal without doubt that there was a substitution in the articulation of these two sounds which extended even to writing.

The Arabic sources report other cases of substitution in orthography. Ibn <sup>c</sup>Idhārī (d. 695 A.H./1295 A.D.) reports that Muhammad b. al-Aghlab, Prince of Ifrīqiya (Tunisia) (d. 242 A.H./856 A.D.) used to write daby instead of zaby.<sup>1</sup> Moreover we find this orthographical substitution in Christian<sup>2</sup> and Jewish<sup>3</sup> works written in Arabic.

None of the Arab scholars gave any attention to the matter of orthography in the early period of Arabic linguistic studies. The first attempt to deal with this subject came much later, in contrast with other subjects.

In the fourth century A.H. (tenth century A.D.) there were three attempts to write books about the difference between dād and zā' (al-farq bayn al-dād wa-al-zā') Later on many books were composed, and the concern of the scholars with these two sounds increased. The treatment of these sounds was varied. Some of the scholars were concerned with the difference between them in general, while others focussed their attention on particular lexical items containing dād and zā' in which the substitution was more general. A third group of

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1. Ibn <sup>c</sup>Idhārī, al-Bayān al-Mughrib, ed. G.S. Colin and Lévi-Provençal (Leiden, 1948), I, pp.107-8.
  2. J. Blau, A Grammar of Christian Arabic (Louvian, 1966), pp.113-4.
  3. S.L. Skoss, The Arabic Commentary of <sup>c</sup>Ali ben Sulaemān the Karaite on the Book of Genesis, pp.79-80; Z. Ben Hayyim, The Literary and Oral Tradition of Hebrew and Aramaic Amongst the Samaritans (Jerusalem, 1957), I, pp.243, 261; II, p.345.

scholars wrote urjūzas and manzūmas in order to facilitate the learning of this subject. A fourth group studied the dād sound commenting on its articulation and characteristics.

Taking account of the above classification of the different treatments by various groups of scholars, we have divided our review of the literature on the dād and zā' into the following:

a. Prose works on dād and zā':

1. Lost <sup>treatises</sup> pamphlets (rasā'il)
2. Extant <sup>treatises</sup> pamphlets

b. Poetic works on dād and zā':

1. Lost works
2. Extant works

c. Works containing studies of dād.

2: PROSE WORKS ON DĀD AND ZĀ'

These are the <sup>treatises</sup> pamphlets devoted to the difference between dād and zā' (rasā'il al-Farq bayn al-Dād wa-al-Zā'). Thirty-four titles are known, of which twelve are lost. The lost works are:

(1) Kitāb al-Dād wa-al-Zā'

by Abū Bakr Ahmad b. Ibrāhīm b. Abī <sup>c</sup>Āsim al-Lu'lu'ī al-Qayrawānī<sup>1</sup> (d. 318 A.H./930 A.D.). Mentioned by

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1. For biographical details see: Kaḥḥāla, Mu<sup>c</sup>jam al-Mu'allifīn (Beirut, 1957), I, p.139; al-Ṣafadī, al-Wāfī bi-al-Wafayāt, ed. H. Ritter et al. (Wiesbaden-Beirut, 1931-79), VI,

... Cont'd:

al-Zubaydī,<sup>1</sup> Yāqūt al-Ḥamawī,<sup>2</sup> al-Qiftī<sup>3</sup> and al-Suyūṭī.<sup>4</sup>

(2) Kitāb al-Ḍād wa-al-Ẓā' wa-al-Dhāl wa-al-Ṣād

by Abū al-Fahd al-Naḥwī al-Basrī<sup>5</sup> (d. 320 A.H./932 A.D.). Mentioned by Ibn Khayr al-Ishbīlī.<sup>6</sup>

(3) Kitāb al-Ḍād wa-al-Ẓā'

by Muḥammad b. Ja<sup>c</sup>far known as al-Qazzāz al-Qayrawānī<sup>7</sup> (d. 412 A.H./1021 A.D.). Mentioned by Yāqūt al-Ḥamawī<sup>8</sup> and al-Suyūṭī<sup>9</sup> by the above title. Ibn Khayr al-Ishbīlī calls it Kitāb al-Ẓā' and mentions that it is in three volumes.<sup>10</sup> Ibn Manzur quotes from this work by name.<sup>11</sup>

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pp.198-9; Yāqūt al-Ḥamawī, Irshād al-Arīb, ed. D.S. Margoliouth (London, 1923-31), I, pp.372-5.

1. Tabaqāt al-Naḥwiyyīn wa-al-Lughawiyyīn, ed. Abū al-Fadl Ibrāhīm (Cairo, 1972), p.243.
2. Op. cit., I, p.372.
3. Inbāḥ al-Ruwāt, ed. Abū al-Fadl Ibrāhīm (Cairo, 1950-73), I, p.27.
4. Bughyat al-Wu<sup>c</sup>āt, ed. Abū al-Fadl Ibrāhīm (Cairo, 1965), I, p.293.
5. See: al-Nadīm, al-Fihrist, p.126; al-Zubaydī, op. cit., p.139; al-Suyūṭī, op. cit., II, p.249.
6. Fihrist mā-Rawāḥ<sup>c</sup>an Shuyūkhīh, ed. J. Ribera Tarrago and F. Codera (Caesaraugustae [Saragossa], 1894), p.363.
7. See: Kaḥḥāla, op. cit., IX, pp.148-9; Yāqūt al-Ḥamawī, op. cit., VI, pp.468-71; al-Safadī, op. cit., II, pp.304-5; Sezgin, GAS (Leiden, 1892), VIII, p.250.
8. Op. cit., VI, p.471.
9. Op. cit., I, p.71.
10. It is difficult to accept that this work could have been so long, since all of the extant works are short enough to merit our description of them as pamphlets.
11. LA, IX, p.335.

(4) Risāla fī al-Dād wa-al-Zā'

by Aḥmad b. Muṭarrif b. Ishāq al-Qāḍī al-Miṣrī<sup>1</sup> (d. 413 A.H./1022 A.D.). Mentioned by Yāqūt al-Ḥamawī,<sup>2</sup> al-Suyūṭī,<sup>2</sup> al-Khawānsārī,<sup>3</sup> al-Baghdādī,<sup>4</sup> and al-Ṣafadī.<sup>5</sup>

(5) Kitāb al-Dād wa-al-Zā'

by Abū al-Qāsim Murajjā b. Kawthar al-Muqri'<sup>6</sup> (d. after 449 A.H./1057 A.D.). Mentioned by Yāqūt al-Ḥamawī,<sup>7</sup> al-Suyūṭī<sup>8</sup> and al-Baghdādī.<sup>9</sup>

(6) Kitāb al-Farq bayn al-Dād wa-al-Zā'

by Muḥammad b. <sup>c</sup>Alī b. Aḥmad known as Ibn Ḥumayda al-Hillī al-Nahwī<sup>10</sup> (d. 550 A.H./1155 A.D.). Mentioned by Yāqūt al-Ḥamawī,<sup>11</sup> al-Ṣafadī,<sup>12</sup> al-Suyūṭī,<sup>13</sup> and al-

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1. See: Kaḥḥāla, op. cit., II, p.180; Yāqūt al-Ḥamawī, op. cit., II, p.115; al-Baghdādī, Hadiyyat al-<sup>c</sup>Ārifīn (Istanbul, 1951-5), I, p.72; al-Khawānsārī, Rawḍāt al-Jannāt, I, pp.243-4; Sezgin, op. cit., VIII, p.245.
  2. Op. cit., II, p.115.
  3. Op. cit., I, p.391.
  4. Op. cit., I, p.244.
  5. Op. cit., I, p.72.
  6. Op. cit., VIII, p.181.
  7. See: Kaḥḥāla, op. cit., XII, p.217; Yāqūt al-Ḥamawī, op. cit., VII, p.159.
  8. Op. cit., VII, p.159.
  9. Op. cit., II, p.283.
  10. Op. cit., II, p.426.
  11. See: Kaḥḥāla, op. cit., X, p.303; al-Ṣafadī, op. cit., IV, pp.153-4; Yāqūt al-Ḥamawī, op. cit., VII, p.41.
  12. Op. cit., VII, p.41.
  13. Op. cit., IV, p.153.

Baghdādī.<sup>1</sup>

(7) Al-Ghunya fī al-Zā' wa-al-Dād

by Sa<sup>c</sup>īd b. al-Mubārak known as Ibn al-Dahhān al-Nahwī<sup>2</sup> (d. 569 A.H./1174 A.D.). Mentioned by Yāqūt al-Ḥamawī,<sup>3</sup> Ibn Khallikān,<sup>4</sup> al-Suyūṭī,<sup>5</sup> Ḥājji Khalīfa<sup>6</sup> and al-Baghdādī.<sup>7</sup>

(8) Kitāb al-Dād wa-al-Zā'

by Abū al-Barakāt Muḥammad b. Muḥammad b. al-Ḥusayn b. Abī Ḥafs al-Nahwī<sup>8</sup> (d. 618 A.H./1221 A.D.). Mentioned by al-Qiftī.<sup>9</sup>

(9) Risāla fī al-Dād wa-al-Zā'

by Abū al-Futūḥ Naṣr b. Muḥammad b. al-Muzaffar al-Mawṣilī<sup>10</sup> (d. 630 A.H./1232 A.D.). Mentioned by al-Suyūṭī<sup>11</sup> and Ḥājji Khalīfa.<sup>12</sup>

(10) Risālat al-Zā' wa-al-Dād

by Diyā' al-Dīn Naṣr Allāh b. Muḥammad known as Ibn al-Athīr<sup>13</sup> (d. 637 A.H./1237 A.D.). Mentioned by al-

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1. Op. cit., p.92.

2. See: Kaḥḥāla, op. cit., IV, p.229; al-Qiftī, op. cit., pp.47-51.

3. Op. cit., IV, p.483.

4. Wafayāt al-A<sup>c</sup>yān (Cairo, 1310 A.H.), I, p.261.

5. Op. cit., I, p.587.

6. Kashf al-Zunūn (Istanbul, 1941-3), p.212.

7. Op. cit., I, p.391.

8. See: al-Qiftī, op. cit., III, p.212.

9. Ibid.

10. See: Kaḥḥāla, op. cit., XIII, p.92.

11. Op. cit., II, p.315.

12. Op. cit., p.876.

13. See: Kaḥḥāla, op. cit., XIII, pp.98-9; Ibn Khallikān, op. cit., II, p.158.

Baghdādī.<sup>1</sup>

(11) Kitāb al-Dād wa-al-Zā'

by <sup>c</sup>Alī b. Yūsuf al-Qiftī<sup>2</sup> (d. 646 A.H./1248 A.D.).

Mentioned by Yāqūt al-Hamawī,<sup>3</sup> Ibn Shākir al-Kutubī,<sup>4</sup> Hājji Khalīfa<sup>5</sup> and al-Baghdādī.<sup>6</sup>

(12) Al-Irshād fī al-Farq Bayn al-Zā' wa-al-Dād

by Muḥammad b. <sup>c</sup>Abd Allāh known as Ibn Mālik al-Nahwī<sup>7</sup> (d. 672 A.H./1273 A.D.). The author mentions this title in one of his other works.<sup>8</sup>

Extant works dealing with the dād and zā' are as follows:

(1) Al-Farq Bayn al-Dād wa-al-Zā'

Ascribed to al-Ṣāhib Ismā<sup>c</sup>īl b. <sup>c</sup>Abbād<sup>9</sup> (d. 385

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1. Op. cit., II, p.493.
  2. See: Kaḥḥāla, op. cit., VII, p.263; Yāqūt al-Hamawī, op. cit., V, pp.477-94.
  3. Op. cit., V, p.483.
  4. Fawāt al-Wafayāt, ed. M.M. <sup>c</sup>Abd al-Hamīd (Cairo, 1951), II, p.192.
  5. Op. cit., p.1434.
  6. Op. cit., I, p.709.
  7. For biographical details see: Kaḥḥāla, op. cit., X, p.234; al-Ṣafadī, op. cit., III, pp.259-364.
  8. "Al-I<sup>c</sup>timād fī al-Farq Bayn al-Zā' wa-al-Dād", MMII, XXXI:3 (1980), p.16.
  9. For biographical details see: Kaḥḥāla, op. cit., II, p.274; al-Tha<sup>c</sup>ālibī, Yatīmat al-Dahr, ed. M.M. <sup>c</sup>Abd al-Hamīd (Beirut, 1979), III, pp.188-288; al-Anbārī, Nuzhat al-Alibbā', ed. <sup>c</sup>Atiyya <sup>c</sup>Āmir (Stockholm-Beirut, 1963), pp.193-4; Sezgin, op. cit., VIII, pp.206-8.

A.H./995 A.D.). The author mentions in the introduction of this work<sup>1</sup> that the generality of writers make mistakes in writing these two letters because of their auditory closeness, so that they replace one sound by the others in writing. This treatise, if its ascription to al-Ṣāhib is correct, would be the oldest work to have reached us which refers to the substitution of dād for zā' and vice versa. The author treats only two subjects in this work:

1. the dād and zā' items which are similar in form and different or identical in meaning,<sup>2</sup> such as: add and azz, haqq and hazz.

2. the zā' items which have no dād counterparts;<sup>3</sup> at times however he makes reference to rare forms with dād found in the Arabic dialects.<sup>4</sup>

This book is ascribed to al-Ṣāhib by Ibn Suhayl al-Nahwī<sup>5</sup> and Ibn Ghānim al-Maqdisī.<sup>6</sup> Only three manuscripts are available:

1. in Istanbul, Süleymaniye Library, Fatih Collection MS. 5413 dated 520 A.H. (1126 A.D.) ascribed to al-Ṣāhib.

2. in Istanbul, Süleymaniye Library, Lâleli Collection MS. 3141.<sup>7</sup> The author's name is not given, but

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1. Op. cit., p.3.

2. Op. cit., pp.4-26.

3. Op. cit., pp.26-42.

4. Ibid., p.40.

5. "Kitāb al-Dād wa-al-Zā'", al-Mawrid, VIII:2 (1979), p.320.

6. Bughyat al-Murtād, p.15.

7. I am indebted for a photocopy of this MS. to Dr. A Tahiri.



Rescher<sup>1</sup> ascribes it to Abū <sup>c</sup>Umar al-Zāhid (d. 345 A.H./956 A.D.).

3. in Baghdad, Iraqi Museum Library MS. no. 1063.  
The author's name is not given.

This work was edited in Baghdad in 1958 by M.M. Āl-Yāsīn. Unfortunately this edition is based only on the first MS. and contains many mistakes.

(2) Kitāb al-Dād wa-al-Zā'

by Abū al-Faraj Muḥammad b. <sup>c</sup>Abd Allāh known as Ibn Suhayl al-Nahwī<sup>2</sup> (d. after 420 A.H./1029 A.D.). The author does not explain why he wrote the book, but he discusses the point of articulation of the dād as has been mentioned in the previous chapter. He divides the book into two parts:

1. the first part treats the dād items alphabetically, for the sake of convenience, and then explains every item with practical, Qur'ānic and ḥadīth quotations.<sup>3</sup>

2. the second part treats the zā' items, along the same lines as above.<sup>4</sup>

This work was edited in Baghdad in 1979 by <sup>c</sup>Abd al-Ḥusayn al-Fatī, based on the <sup>c</sup>Ārif Hikmat Library (Medina) MS. no. 129 Lughā written in 595 A.H. (1198 A.D.).

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1. "Mitteilungen aus Stambuler Bibliotheken", MFO, V (1912), p.526; Brockelmann, GAL (Leiden, 1943-9; Sup.1937-42) Sup.I, p.183.
  2. For biographical details, see the introduction by the editor of this work, al-Mawrid, VIII:2 (1979), pp.285-8.
  3. Op. cit., pp.290-310.
  4. Ibid., pp.311-20.

(3) Kitāb Ma<sup>c</sup>rifat al-Ḍād wa-al-Ẓā'

by Abū al-Hasan <sup>c</sup>Alī b. Abī al-Faraj b. Aḥmad al-Qaysī al-Ṣiqillī<sup>1</sup> (d. 470 A.H./1077 A.D.). The author briefly mentions that someone asked him to write such a book. Like Ibn Suhayl he divides it into two parts with some explanations and quotations from the Qur'ān and poets.

This work was edited in Baghdad in 1982 by H.Ṣ. al-Dāmin, based on the Iraqi Museum Library MS. no. 1063.

(4) Kitāb Ma<sup>c</sup>rifat mā Yuktab bi al-Ḍād wa-al-Ẓā'

by Abū al-Qāsim Sa<sup>c</sup>d b. <sup>c</sup>Alī b. Muḥammad al-Zanjānī<sup>2</sup> (d. 470 A.H./1077 A.D.). This work is unique in its arrangement of ḍād and ẓā' items. The author only mentions 29 ḍād-ẓā' items which are similar in form but different in meaning. He does not arrange these items alphabetically. It seems that this arrangement is to assist the reader to avoid confusion in writing between ḍād and ẓā'.

Three MSS. are available:

1. MS. in the Maḥmūdiyya Library (Medina), in collection n. 414-29, written in 585 A.H. (1189 A.D.). At the end of the MS. there is an ijāza written in the handwriting of the famous scholar <sup>c</sup>Abd al-Latīf al-Baghdādī (d. 629 A.H./1231 A.D.).

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1. For biographical details see the introduction by the editor of this work, MMII, XXXIII:2-3, pp.386-8.
  2. For biographical details see: al-Subkī, Tabaqāt al-Shāfi<sup>c</sup>iyya, ed. M.M. al-Taṇāḥī and A.F. al-Hulw (Cairo, 1964-76), IV, pp.383-6; al-Sam<sup>c</sup>ānī, al-Ansāb, ed. <sup>c</sup>Abd al-Raḥmān b. Yahyā al-Yamānī (Hyderabad, 1962-76), VI, pp.325-7.

2. MS. in Yale University Library, collection no. L-327,<sup>1</sup> written in 1157 A.H. (1647 A.D.).

3. MS. in the Taymūriyya Library (Dār al-Kutub al-Misriyya) no. 202 Lugha.<sup>2</sup>

This work was edited in Baghdad in 1983 by Mūsā B. al-<sup>C</sup>Alīlī, based on the first and third MSS.

(5) Al-Mukhtaṣar fī al-Farq Bayn al-Dād wa-al-Zā'  
by Abū <sup>C</sup>Abd Allāh Muhammad b. Aḥmad b. Mas<sup>C</sup>ūd al-Muqri'<sup>3</sup> (d. 501 A.H./1108 A.D.). One MS. is available for this work in Istanbul, Süleymaniye Library, Şehit Ali Paşa MS. 2677;<sup>4</sup> unfortunately I was not able to examine it.

(6) Kitāb al-Farq Bayn al-Dād wa-al-Zā'<sup>5</sup>  
by al-Qāsim b. <sup>C</sup>Alī al-Harīrī<sup>6</sup> (d. 516 A.H./1122 A.D.). This work is divided into two parts, the first one consisting of a brief vocabulary of zā' items arranged alphabetically to show the reader that items other than these are written with dād.<sup>7</sup> The second part consists of the dād and

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1. L. Nemoy, Arabic Manuscripts in the Yale University Library (New Haven, 1956), p.38.
  2. R. <sup>C</sup>Abd al-Tawwāb, "Mushkilat al-Dād al-<sup>C</sup>Arabiyya", MMII, XXI, 1971, p.227.
  3. For biographical details see: Kaḥḥāla, op. cit., IX, p.21.
  4. Rescher, op. cit., pp.522-3; Brockelmann, op. cit., S.II, p.921.
  5. This work has been edited by the writer and forms part of Chapter 5 of the present thesis.
  6. For biographical details see: Kaḥḥāla, op.cit., VIII, p.108; Yāqūt al-Ḥamawī, op. cit., VI, pp.167-84.
  7. Op. cit., pp.14a-15b (Berlin MS.); pp.2-6 (Taymūriyya MS.).

zā' items which are similar in form but different in meaning.<sup>1</sup>

Two MSS. are available:

1. the Berlin Library MS. in collection no. 7022.<sup>2</sup>
2. the Taymūriyya Library MS. no. 543 Lugha.<sup>3</sup>

(7) Dhikr al-Farq Bayn al-Hurūf al-Khamsa wa-Hiya al-Zā' wa-al-Ḍād wa-al-Dhāl wa-al-Ṣād wa-al-Shīn

by Abū Muḥammad ʿAbd Allāh b. Muḥammad known as Ibn al-Sīd al-Baṭalyawsī\* (d. 521 A.H./1227 A.D.). For the ḍād and zā', the author studies, in the first part, items which are similar in form but different in meaning. In the same way he studies the zā' and dhāl items, the ḍād and dhāl items, then the zā' items, and the ḍād items.

One MS. is available in Istanbul, Ragip Paşa Library MS. 1431.<sup>5</sup>

It was published by H.A. al-Nashratī in Riyadh in 1978-9.<sup>6</sup>

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1. Op. cit., pp.15b-17a (Berlin MS.); pp.6-7 (Taymūriyya MS.).
  2. Ahlwardt, HVKB, Arabischen (Berlin, 1887-99), VI, p.276; Brockelmann, op. cit., I, p.329.
  3. R. ʿAbd al-Tawwāb, op. cit., p.228.
  4. For details concerning his biography see: Kaḥḥāla, op. cit., VI, pp.121-2; Ibn Khallikān, op. cit., I, pp.330-1.
  5. Brockelmann, GAL, S.I., p.758.
  6. MKLR, VIII, pp.125-79; IX, pp.149-210.

(8) Risāla fī al-Zā'āt al-Wāqī<sup>c</sup> a fī Kitāb Allāh Ta<sup>c</sup>ālā

by <sup>c</sup>Abd al-<sup>c</sup>Azīz b. <sup>c</sup>Alī b. Muḥammad b. Salama al-Andalusī<sup>1</sup> (d. 559 A.H./1163 A.D.). One manuscript is available preserved in the Taymūriyya Library no. 397.<sup>2</sup> Unfortunately I was not able to examine it.

(9) Zīnat al-Fudalā' fī al-Farq bayn al-Dād wa-al-Zā'

by Abū al-Barakāt <sup>c</sup>Abd al-Rahmān b. Muḥammad al-Anbārī<sup>3</sup> (d. 577 A.H./1181 A.D.). The book, as the author states, is concise. He wrote in response to a suggestion by one of his students. He divides the book into three parts:

1. the dād part, consisting of the dād items with a commentary, and Qur'ānic, Poetic, hadīth and proverbial quotations.<sup>4</sup>

2. the zā' part, consisting of the zā' items with commentary and quotations as in the previous part.<sup>5</sup>

3. the dād and zā' items which are similar in form but different in meaning. He mentions 19 items.<sup>6</sup>

One MS. is available, kept in Istanbul, Topkapi

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1. For details concerning his biography and works see: Ibn Kahhāla → Khalikān, op. cit., V, p.254.
  2. Dār al-Kutub al-Misriyya, Fihrist al-Khizāna al-Taymūriyya (Cairo, 1948-50), I, p.257.
  3. For biographical details, see: Kahhāla, op. cit., V, p.183; al-Subkī, op. cit., VII, pp.155-6.
  4. Op. cit., pp.39-78.
  5. Ibid., pp.79-96.
  6. Ibid., pp.97-100.

Sarayi Library, Ahmet III Collection MS. 2729.<sup>1</sup> It was published by R. <sup>c</sup>Abd al-Tawwāb in Beirut in 1971.

(10) Mukhtaṣar fī al-Farq Bayn al-Dād wa-al-Zā'

by Muḥammad b. Nashwān al-Himyarī<sup>2</sup> (d. 610 A.H./ 1213 A.D.). The author states that he wrote this book because he found that most contemporary writers confused these two sounds in writing. The author only cites those dād and zā' items which are similar in form but different in meaning. These he divides into:

1. doubled trilateral items which begin with dād or zā', such as zabb and ḍabb.<sup>3</sup>

2. doubled trilateral items which end with dād or zā', such as hazz or ḥaḍḍ.<sup>4</sup>

3. trilateral items which begin with dād or zā', such as zarb and ḍarb.<sup>5</sup>

4. trilateral items which have dād or zā' in the middle, such as <sup>c</sup>adm and <sup>c</sup>azm.<sup>6</sup>

5. trilateral items which end with dād or zā', such as ghayz and ghayḍ.<sup>7</sup>

6. zā' items which have no corresponding dād

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1. Op. cit., p.36.

2. For details concerning his biography see: the introduction by the editor of this work.

3. Op. cit., pp.6-17.

4. Ibid., pp.18-26.

5. Ibid., pp.27-42.

6. Ibid., pp.43-60.

7. Ibid., pp.61-73.

items.<sup>1</sup>

Two MSS. are available:

1. the Taymūriyya Library MS. in collection no. 349.

2. al-Jāmi<sup>c</sup> al-Kabīr (Ṣan<sup>c</sup> ā') MS. no. 132 naḥw.

This work was published in Baghdad in 1961 by M. H. Āl Yāsīn, based only on the second MS.

(11) Ma<sup>c</sup>rifat al-Farq bayn al-Zā' wa-al-Dād

by Abū Bakr Muḥammad b. Aḥmad b. Ibrāhīm known as al-Ṣadafī al-Ishbīlī<sup>2</sup> (d. 634 A.H./1236 A.D.). The author follows al-Zanjānī in his arrangement. He cites 27 dād and zā' items which are similar in form but different in meaning. He does not arrange it alphabetically, beginning with cida - ciza and ending with ḥanḍal - ḥanḏal.

One MS. is available, preserved in Istanbul, Süleymaniye Library, Fatih Collection MS. 5413.<sup>3</sup>

(12) Al-I<sup>c</sup>timād fī al-Farq bayn al-Zā' wa-al-Dād

by Ibn Mālīk al-Naḥwī. The author follows al-Zanjānī and al-Ṣafadī in his arrangement, and mentions 33 items.

One MS. is available, kept in Dār al-Kutub al-Zāhiriyya\* (Damascus) no. 1593. This work was published by

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1. Op. cit., pp.74-101.

2. For biographical details, see: al-Ziriklī, al-A<sup>c</sup>lām (Cairo, 1954-9), VI, p.215; al-Ṣafadī, op. cit., II, p.135.

3. R. <sup>c</sup>Abd al-Tawwāb, op. cit., p.232.

4. Brockelmann, op. cit., S.I., p.526.

H.Š. al-Dāmin in Baghdad in 1980.<sup>1</sup>

(13) Tuḥfat al-Aḥizzā' fī al-Farq Bayn al-Ḍād wa-  
Zā'

by Ibn Mālik al-Nahwī. One MS. is available preserved in Istanbul, Süleymaniye Library, Şehit Ali Paşa Collection MS. 2677.<sup>2</sup> Unfortunately I was not able to examine it.

(14) Dihkr al-Zā' ʿalā Ḥurūf al-Muʿjam

by ʿAlī b. Muhammad b. ʿAlī known as Ibn Barīʾ (d. 730 A.H./1329 A.D.). One MS. is available preserved in Istanbul, Süleymaniye Library, Şehit Ali Paşa Collection MS. 7740.<sup>3</sup> It seems that it is a small vocabulary of zā' items. Unfortunately I was not able to examine it.

(15) Al-Irşād fī Sharḥ al-Mirşād fī al-Farq bayn  
al-Zā' wa-al-Ḍād

by Ibrāhīm b. ʿUmar b. Ibrāhīm known as al-Jaʿbarīʾ (d. 732 A.H./1331 A.D.). Two MSS. are available; unfortunately I was not able to examine them.

1. in Khizānat ʿAbbas al-ʿAzzāwī (Baghdad) no. 1125.<sup>6</sup>

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1. MMII, XXXI:3 (1980), pp.1-61.
  2. Rescher, op. cit., p.522, where Aḥizzā' is wrongly rendered Akhṭā'.
  3. For biographical details see: Kaḥḥāla, op. cit., VII, pp.220-1; Brockelmann, op. cit., II, p.240, S.II, p.350.
  4. H. Tūrāl, Introduction to Kitāb al-Iʿtidād of Ibn Mālik (al-Najaf, 1961), p.10.
  5. For biographical details see: Kaḥḥāla, op. cit., I, pp.69-70; al-Šafadī, op. cit., VI, pp.73-6.
  6. A. al-ʿAzzāwī, Tārīkh al-Adab al-ʿArabī fī al-ʿIrāq (Baghdad, 1960-2), I, p.40.



2. in Bratislava University Library (Czechoslovakia)  
no. 25-TG8.<sup>1</sup>

(16) Al-Irtiḍā' fī al-Farq Bayn al-Dād wa-al-Zā'

by Muḥammad b. Yūsuf known as Abū Ḥayyān al-Nahwī<sup>2</sup> (d. 745 A.H./1344 A.D.). This work, as the author mentions in the introduction, is shortened from al-I<sup>c</sup>rtiḍād of Ibn Mālik (mentioned above No.12), but he rearranges its materials and adds to it, i.e., he arranges the zā' items alphabetically, referring at the same time to the dād items which are similar in form but different in meaning.

One MS. is available in the <sup>c</sup>Abbāsiyya Library (Basra) no. 105.<sup>3</sup> It was published by M.H. Āl-Yāsīn in Baghdad in 1961.

(17) Mā Yuktab bi al-Dād wa-al-Zā' ma<sup>c</sup> Ikhtilāf al-Ma<sup>c</sup>nā

by Yahyā b. <sup>c</sup>Umar b. Muḥammad b. Fahd al-Makkī al-Qurashī<sup>4</sup> (d. 885 A.H./1480 A.D.). The author follows al-Zanjānī's method by mentioning the dād and zā' items which are similar in form but different in meaning.

Three MSS. are available, all in the Taymūriyya Library, n. 259 majāmi<sup>c</sup>, 334 lugha and 530 lugha.<sup>5</sup>

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1. K. Petracek et al., Arabische, Turkische und Perisch Handschriften der Universitätsbibliothek in Bratislava (Bratislava, 1961), p.69.
  2. For biographical details see: Kaḥḥāla, op. cit., XII, pp.130-1.
  3. Al-Khāqānī, "Makhtūṭāt al-Maktaba al-<sup>c</sup>Abbāsiyya fī al-Baṣra", MMII, VIII (1961-2), p.277.
  4. For biographical details, see: Kaḥḥāla, op.cit., XIII, p.216; al-Baghdādī, op. cit., II, p.529.

... Cont'd:

(18) Risāla fī Umūr Tata<sup>c</sup> allaq bi al-Dād wa-al-Zā'

by Muḥammad Mutawallī (d. 1313 A.H./1895 A.D.).

One MS. is available in the Azhar Library, no. (1209)37620.<sup>1</sup>  
Unfortunately I was not able to examine it.

Beside the above works on the dād and zā', there are some pamphlets on the same subject, which do not carry their authors' names, which I have not been able to examine. These are:

(19) Risāla fī al-Tajwīd, wa Hiya Khāṣṣa bi-Tamyīz al-Dād wa-al-Zā'

MS. in the Taymūriyya Library, no. 105.<sup>2</sup>

(20) Risāla fī al-Dād

MS. in the Taymūriyya Library, no. 232.<sup>3</sup>

(21) Farq mā bayn al-Zā' wa-al-Dād

MS. in the National Library in Paris within collection no. 3999.<sup>4</sup>

(22) Risāla fī al-Farq bayn al-Dād wa-al-Zā'

MS. in the Azhar Library, no. (188) 16226.<sup>5</sup>

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5. R. <sup>c</sup>Abd al-Tawwāb, op. cit., p.235.
1. I. al-Ṣaffār, "Mu<sup>c</sup> jam al-Dirāsāt al-Qur'āniyya al-Makhtūṭa wa-al-Maṭbu<sup>c</sup>a", al-Mawrid, X:3-4, 1981, p.416.
2. Dār al-Kutub al-Miṣriyya, Fihrist al-Khizāna al-Taymūriyya, I, p.255.
3. Ibid., p.257.
4. G. Vajda, Index Général des Manuscrits Arabes Musulmans de la Bibliothèque Nationale de Paris (Paris, 1955), p.329.
5. I. al-Ṣaffār, op. cit., II:3, p.175.

## 2: Poetic Works on the Dād and Zā'

The Arab scholars used versification as one of the educational aids, composing long or short versified works (manzūma) in order to facilitate memorisation. Some of them gave attention sometimes to dād and zā' items only, or to Qur'ānic zā' items.

Twenty-one titles of such manzūmas are known, two of them being lost. They are:

(1) Qaṣīda fī al-Zā'āt wa-Sharḥihā

by <sup>c</sup>Alī b. <sup>c</sup>Abd Allāh b. al-Mubārak known as al-Marwazī<sup>1</sup> (d. 519 A.H./1125 A.D.). Mentioned by Ḥajjī Khalīfa,<sup>2</sup> who quotes the first verse:

أَيَا طَالِباً لِلْعِلْمِ إِنَّ كُنْتَ ذَا حِظٍّ  
وَوَافَقَكَ التَّوْفِيقُ فِي الْبَحْثِ وَالْحِفْظِ

(2) Manzūma fī al-Ṣād wa-al-Dād

by Abū al-Bayān Naba' b. Maḥfūz al-Dimashqī<sup>3</sup> (d. 551 A.H./1156 A.D.). Mentioned by Yāqūt al-Ḥamawī.<sup>4</sup>

As for the manzūmas which have reached us, they are:

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1. For biographical details see: Kaḥḥāla, op. cit., VII, p.139; al-Baghdādī, op. cit., I, p.696.
  2. Op. cit., p.1343.
  3. For biographical details, see: Kaḥḥāla, op. cit., XIII, p.75; Yāqūt al-Ḥamawī, op. cit., VII, p.204.
  4. Op. cit.

(1) Abyāt fī Jamī<sup>C</sup> Ajnās al-Ẓā'āt

by Abū al-<sup>C</sup>Abbās Aḥmad b. <sup>C</sup>Ammār al-Maghribī al-Mahdawī<sup>1</sup> (d. 440 A.H./1048 A.D.). It seems that it is the earliest such manẓūma. It consists of four verses which gather together words with ẓā' in the Qur'ān, with the purpose of serving as a mnemonic to assist spelling. These verses are:

ظَنَنْتُ عَظِيمَةً ظَلَمْنَا مِنْ حَظِّهَا  
فَظَلَلْتُ أَوْ قَظَّهَا لِكَاظِمٍ غِيْظُهَا  
وَضَمَنْتُ أَنْظُرَ فِي الظَّلَامِ وَظَلَّيْهِ  
ظَمَّيْتُ أَنْتَظِرُ الظُّهُورَ نَوْعُهَا  
ظَهْرِي وَظَفْرِي ثُمَّ عَظْمِي فِي لَفْظِي  
لَا ظَاهِرُنْ لِحَظَرِهَا وَ لِحَفْظِهَا  
لَفْظِي شَوَاطِ أَوْ كَشَمْسٍ ظَهِيرَةً  
ظَفَرٌ لَدَى غِلْظِ الْقُلُوبِ وَ فِظْهَا

Two MSS. are available for the manẓūma with two commentaries:

1. the first commentary is by the author's contemporary Abū Tāhir Ismā<sup>C</sup>īl b. Aḥmad b. Ziyādat Allāh al-Tujībī al-Barqī<sup>2</sup> (d. 445 A.H./1053 A.D.) referring also to the dād items which are similar in form but different in meaning, quoting from the Qur'ān and poetry. This MS. is in Rabat, al-Khizāna al-<sup>C</sup>Āmma no. 540 majāmī<sup>C</sup>.<sup>3</sup>

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1. For biographical details, see: Kaḥḥāla, op. cit., II, p.27; Brockelmann, op. cit., S.I., p.730; al-Ṣafadī, op. cit., VII, p.257.
  2. For biographical details, see: Kaḥḥāla, op. cit., II, p.259.

... Cont'd:

2. the second is by Muḥammad b. ʿAlī b. Mūsā al-Maḥallī<sup>1</sup> (d. 673 A.H./1276 A.D.). Its MS. in Medina, ʿĀrif Hikmat Library no.39 ʿulūm al-Qurʾān, majāmī<sup>2</sup>.

(2) Kitāb Wurūd Ḥarf al-Zā' Khāṣṣatan fī Kitāb Allāh

by Abū ʿAmr ʿUthmān b. Saʿīd known as al-Dānī<sup>3</sup> (d. 444 A.H./1052 A.D.). It also consists of four verses which gather together the Qurʾānic zā' items with a brief commentary by the author. These verses are:

ظَفَرْتُ شَوَاطِئَ بِحَظِّهَا مِنْ ظَلَمْنَا  
فَكَظَمْتُ غَيْظَ عَظِيمٍ مَا ظَنَنْتُ بِنَا  
وَضَمَيْتُ فِي الظُّلْمَا فِي عَظِيمِي لَظِي  
ظَهَرَ الظَّهَارُ لِأَجْلِ غُلُظَةٍ وَعَظْمَا  
وَضَعَنْتُ أَنْظُرَ فِي الظَّهِيرَةِ ظِلَّةً  
وَضَلَلْتُ أَنْظُرَ الظَّلَالُ لِحَفْظِنَا  
أَنْظَرْتُ لَفْظِي كَيْ تَبْقَى فِظْهُ  
وَحَضَرْتُ ظَهْرَ ظَهِيرِهَا مِنْ ظَفَرِنَا

Three MSS. are available:

1. in Istanbul, Süleymaniye Library, Şehit Ali Paşa Collection MS. 2677 majmūʿ.<sup>4</sup>

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Cont'd:...

3. Lévi-Provençal, Les Manuscrits Arabes de Rabat (Paris, 1921), p.273.
1. For biographical details, see: Kaḥḥāla, op. cit., II, p.66; al-Ṣafadī, op. cit., IV, p.187.
2. I am indebted for a photocopy of this MS. to Dr. M.S. Tenbak.
3. For biographical details, see: Kaḥḥāla, op.cit., VI, pp.254-5; Yāqūt al-Ḥamawī, op. cit., V, pp.36-7.
4. Rescher, op. cit., pp.522-3.

2. in the National Library in Madrid, no. CDL entitled Kitāb al-Farq bayn al-Dād wa-al-Zā'.<sup>1</sup>

3. in the Islamic University of Imām Muḥammad Ibn Sa<sup>c</sup>ūd Library<sup>2</sup> (Riyadh), no. 2547.

This manzūma with its brief commentary was edited by M. Jamāl al-Dīn in Baghdad in 1970,<sup>3</sup> based only on the third MSS.

(3) Manzūma fī al-Zā'

by Al-Ḥarīrī. The author included it the 46th maqāma (Al-Maqāma al-Ḥalabiyya<sup>4</sup>). It consists of 19 verses devoted to the zā' items of the Arabic dictionary, not only the Qur'ānic zā' items. The first verse is:

أَيُّهَا السَّائِلِيُّ عَنِ الضَّارِّ وَالظَّ  
لَا لَكَ لِي لَا تَنْظُرْ إِلَّا فَاظْ

(4) Kitāb mā Yuqra' bi al-Ḍād al-Mu<sup>c</sup>jama

by Yahyā b. Salāma al-Ḥaṣḥafī<sup>5</sup> (d. 551 A.H./1156 A.D.). This manzūma consists of 67 verses, gathering together the common lexical ḍād items and ignoring unused and obsolete

1. F.G. Robles, Catalogo des les Manuscritos Arabes Existentes en la Biblioteca Nacional de Madrid (Madrid, 1889), p.192.
2. University of Imām Muḥammad Ibn Sa<sup>c</sup>ūd Library, Fihrist al-Makḥṭūṭāt wa al-Muṣawarrāt (Riyadh, 1980), I, p.87.
3. In al-Balāgh, III:1-2, 1970, pp.13-15.
4. Al-Ḥarīrī, Maqāmāt, ed. F. Steingass (London, 1897), p.383.
5. For biographical details see: Kaḥḥāla, op. cit., XIII, p.201; Ibn Khallikān, op. cit., III, p.237; Yāqūt al-Ḥamawī, op. cit., VII, pp.281-2.

items. The first verse is:

خُذْ مِنَ الضَّارِّ مَا تَدَاوَلَهُ النَّاسُ  
سَوْماً لَا يَكُونُ مِنْهُ اِعْتِبَاضُ

The last one is:

وَأَفْتَرَضَهَا سِتِينَ بَيْتاً تَلِيهَا  
سَبْعَةٌ وَأَفْتَرَضَهَا الْاِفْتِرَاضُ

The MSS. of this manzūma include a brief commentary on the dād items by the author, which mentions that he wrote it in 507 A.H. (1113 A.D.).

Two MSS. are available, both in the Taymūriyya Library,<sup>1</sup> the first one no. 466 lugha written in 638 A.H. (1240 A.D.), and the second no. 327 lugha written by Ahmad Taymūr Pāshā in 1322 A.H. (1904 A.D.).

(5) Manzūma fī al-Farq bayn al-Dād wa-al-Zā'

by Abū Naṣr Muḥammad b. Aḥmad b. al-Ḥusayn al-al-Farrūkhī<sup>2</sup> (d. 577 A.H./1162 A.D.). 'Imād al-Dīn al-Iṣfahānī (d. 597 A.H./1201 A.D.) includes it in his book Kharīdat al-Qaṣr;<sup>3</sup> it consists of 53 verses. It gather together the dād and zā' items which are similar in form but different in meaning. It seems that this manzūma was widely known in later centuries and that perhaps as a result the transcribers attribute it to various famous scholars, such as Ibn Qutayba<sup>4</sup>

1. R. 'Abd al-Tawwāb, op. cit., pp.229-30.

2. For biographical details see: Kaḥḥāla, op. cit., VIII, p.254; al-Ṣafadī, op. cit., II, pp.109-10; Ibn Shākir al-Kutubī, op. cit., II, p.381.

3. Iraqi Section (Baghdad, 1973), IV, pp.15-8.

4. For biographical details, see: Kaḥḥāla, op. cit., VI, pp.150-1; al-Anbārī, Nuzhat al-Alibbā', p.128.

(d.276 A.H./889 A.D.), Ibn Mālik, al-Hasan b. Qāsim al-Murādī<sup>1</sup> (d. 749 A.H./1348 A.D.), and <sup>c</sup>Abd al-Majīd al-Manālī<sup>2</sup> (d. 1163 A.H./1749 A.D.), while other lesser-known scholars claim it for themselves, such as al-Shaykh Shahāda, Muḥammad al-Khazrajī and Muḥadhdhab al-Dīn al-Khalawī.

The

~~Two~~ MSS. differ in the number of verses they quote, which vary between 17 and 58.

The available MSS. are:

1, 2. two MSS. ascribed to al-Farrūkhī in al-Taymūriyya Library no. 327 lugha and 328 lugha.<sup>3</sup>

3. MS. also ascribed to al-Farrūkhī in the Princeton University Library (Yahuda Section) no. 4076.<sup>4</sup>

4. MS. ascribed to Ibn Qutayba in the Mosul Library no. 24.<sup>5</sup>

5. MS. ascribed to Ibn Mālik <sup>in</sup> al-Khizāna al-<sup>c</sup>Āmma of Rabat no. 1033D.<sup>6</sup>

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1. For biographical details, see: Kaḥḥāla, op. cit., III, p.271; al-Khawānsārī, op. cit., III, p.101.
  2. For biographical details see: Kaḥḥāla, op. cit., VI, p.169; Brockelmann, op. cit., S.II, p.676.
  3. R. <sup>c</sup>Abd al-Tawwāb, op. cit., p.320.
  4. R. Mach, Catalogue of Arabic Manuscripts (Yahuda Section) in the Garrett Collection, Princeton University Library (Princeton, 1977), p.38.
  5. D. al-Chalabī, Introduction to "Urjūzat al-Zā' wa-al-Dād" of Ibn Qutayba, Lughat al-<sup>c</sup>Arab, VII:6 (1929), p.367.
  6. I.S. Allouche, Catalogue des Manuscrits Arabes de Rabat (Paris, 1954), I, p.367.



6. MS. ascribed to Ḥasan b. Qāsim al-Murādī in the above library, no. 544.<sup>1</sup>

7. MS. ascribed to <sup>c</sup>Abd al-Majīd al-Manālī in Dār al-Kutub al-Misriyya no. 54 lugh<sup>a</sup>.sh.<sup>2</sup>

8. MS. ascribed to Shaykh Shahāda in al-Taymūriyya Library no. 534 lugh<sup>a</sup>.<sup>3</sup>

9. MS. ascribed to Muhaddhab al-Dīn al-Khalawī in Istanbul, Süleymaniye Library, Fatih Collection MS. 5413.<sup>4</sup>

10. MS. ascribed to Muḥammad al-Khazrajī in Berlin no. 7024.<sup>5</sup>

11, 12, 13, 14. Four anonymous MSS., in Berlin no. C679,<sup>6</sup> al-Taymūriyya no. 298 entitled "al-Mirṣād",<sup>7</sup> in al-Zāhiriyya Library (Damascus) no. 7305 <sup>c</sup>āmm,<sup>8</sup> and in the Awqāf Library (Baghdad) no. 98050-9855.<sup>9</sup>

This manzūma has been published three times:

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1. Lévi-Provençal, op. cit., p.380.
  2. R. <sup>c</sup>Abd al-Tawwāb, op. cit., p.235.
  3. Ibid., p.230.
  4. Ibid.
  5. Ahlwardt, op. cit., Arabischen, VI, p.276.
  6. Ibid., I, p.271.
  7. R. <sup>c</sup>Abd al-Tawwāb, op. cit., p.236.
  8. H.J. Haddād, "al-Urjūza al-Ḥā'ira", al-Mawrid, X:3-4 (1981), p.381.
  9. M.A. Talas, al-Kashshāf <sup>c</sup>an Khazā'in Kutub al-Awqāf (Baghdad, 1953), p.322.

1. within al-Kharīda of <sup>c</sup>Imād al-Dīn al-Isfahānī ascribed to al-Farrūkhī.

2. in Lughat al-<sup>c</sup>Arab<sup>1</sup> in 1929 ed. Dāwūd al-Chalabī, ascribed to Ibn Qutayba based on the Mosul MS. (no.4 above).

3. in al-Mawrid<sup>2</sup> in 1981 entitled "al-Urjūza al-Hā'ira", ed. H.J. Haddād, based on the MSS. nos.5, 8, 12 and 13.

(6) Manzūma fī Zā'āt al-Qur'ān

by al-Qāsim b. Fīrra b. Khalaf, known as al-Shāṭibi<sup>3</sup> (d. 590 A.H./1193 A.D.). Mentioned by Ibn Ghānim al-Maqdisī.<sup>4</sup> It also consists of four verses which gather the Qur'ānic zā' items according to the method of al-Dānī's manzūma, mentioned above. These verses are:

أظفر الظفر بالغليظ الظلوم	رب حظ بكظم غيظ عظيم
ظامى* الظهري الظلام كظيم	و حظار نطل ظلّ حفيظ
لفظه كالتطاء شواظ جسيم	يقظ العن واعظ كل فظ
ناظر ذا المعظم ظهر كريم	مظهر لانتظار ظعن ظهير

One MS., with a brief commentary by <sup>c</sup>Alī b. Muḥammad al-Sakhāwī<sup>5</sup> (d. 643 A.H./1245 A.D.), is available

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1. VII:6, pp.461-3.

2. X:3-4, pp.379-88.

3. For biographical details see: Kaḥḥāla, op. cit., VIII, p.110; al-Subkī, op. cit., VII, pp.270-3.

4. Bughyat al-Murtād, pp.5b-6a.

in Medina, <sup>C</sup> Ārif Hikmat Library<sup>1</sup> no. 39 <sup>C</sup>ulūm al-Qur'ān, majmū'ah<sup>C</sup>.

(7) Qaṣīda fī al-Farq bayn al-Zā' wa-al-Ḍād

by Abū al-Ḥasan Muḥammad b. <sup>C</sup>Alī b. Ibrāhīm al-Kātib<sup>2</sup> (d. 597 A.H./1200 A.D.). One MS. is available in Istanbul, Süleymaniye Library, Hüsrev Paşa Collection MS. 954.<sup>3</sup> Unfortunately I was not able to examine it.

(8) Al-Miṣbāḥ fī al-Farq bayn al-Ḍād wa-al-Zā'

by Abū al-<sup>C</sup>Abbās Aḥmad b. Ḥammād b. Abī al-Qāsim<sup>4</sup> (d. after 618 A.H./1221 A.D.). This work includes three manzūmas and a commentary. The first manzūma consists of 14 verses; the first ten deal with the points of articulation of ḍād and zā', and the other four verses enumerate the Qur'ānic zā' items. It is followed by a commentary referring to the Qur'ānic zā' items and the places in which they occur in the Qur'ān. The second manzūma consists of 54 verses, and includes the same material as this commentary except that it is in verse rather than in prose. The third manzūma consists of two verses which contain those Qur'ānic items with zā' and ḍād which are similar in form but different in meaning.

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5. For biographical details see: Kaḥḥāla, op. cit., VII, pp.209-20; Yāqūt al-Ḥamawī, op. cit., VI, pp.184-5.
1. I am indebted for a photocopy of this MS. to Dr. M.S. Tenbak.
2. For biographical details see: Kaḥḥāla, op. cit., X, p.300; al-Ṣafadī, op. cit., IV, p.147.
3. H. Tūrāl, Introduction to K. I<sup>C</sup>tiḍād of Ibn Mālīk, p.9.
4. No details concerning him are given in the major biographical works.

One MS. is available, in the Princeton University Library (Yahuda Section) no. 5099A,<sup>1</sup> written in 618 A.H. (1221 A.D.) with the samā<sup>c</sup> of the author's son Ibrāhīm and signed by the author.

(9) Sharḥ Qaṣīda fī al-Zā'āt

by Abū al-Hasan <sup>c</sup>Alī b. Sālīm b. Muḥammad al-<sup>c</sup>Ubādī al-Shunaynī<sup>2</sup> (d. before (?) 646 A.H./1248 A.D.). The author describes it in his introduction as: "the qaṣīda in which I have gathered all the zā' items in the Qur'ān, and the other words which have dād".<sup>3</sup> It seems that he gathers all the lexical zā' items, as may be deduced from the last two verses:

هَذَا الَّذِي جَمَعَ الْعِبَادِي لَفْظُهُ  
مُسْتَمِلاً وَنَوَادِرُ الْأَلْفَاظِ  
مَا بَعْدَ هَذَا النِّظْمِ ظَاءٌ فَأَعْلَمَنَّ  
وَأَحْفَظُ لَتَبْلُغَ رُتَبَةُ الْحِفَظِ

It consists of 25 verses, with a brief commentary for every item.

One MS. is available, preserved in Berlin no. 7021\* with four Samā<sup>c</sup>s, the first one written in 646 A.H.

(10) Durrat al-Qāri'

by <sup>c</sup>Izz al-Dīn <sup>c</sup>Abd al-Razzāq b. Rizq Allāh known as al-Ras<sup>c</sup>anī<sup>3</sup> (d. 661 A.H./1262 A.D.). It consists of 32

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1. Mach, op. cit., p.28.
  2. No details concerning him are given in the major biographical works.
  3. Op. cit., p.1a.
  4. Ahlwardt, HVKB, VI, p.275.
  5. For biographical details, see: Kaḥḥāla, op. cit., V, pp.217-8; Brockelmann, op. cit., II, p.528.

verses. In the first four verses the author refers to the Qur'ānic zā' items, then he mentions that there are seven zā' items which are similar in form but different in meaning to seven dād items, quoting the Qur'ānic verses in which these items are found. The beginning of the manẓūma is:

حَفِظْتُ لَفْظًا عَظِيمًا الْوَعْظُ يُوقِظُ مَنْ  
ظَمًا لَظِيًّا وَشَوَاطِلَ الْحُظْرِ وَالْوَسَنِ

the end is:

سَمِيَتْهَا دُرَّةُ الْقَارِي وَنَسَبَتْهَا  
بَحْرُ الْبَسِيطِ فَرَزْنَهَا وَاخْتَبَرْتُ بَنِي  
ثَمَّ الْعِلَاقَةِ عَلَى الْمُخْتَارِ مِنْ مَضَرٍّ  
مَا غَرَّدَتْ صَادِحَاتُ الطَّيْرِ فِي فَنَنِ

Nine MSS. are available for this work:

1, 2. two MSS. in the Chester Beatty Library, no. 3961<sup>1</sup> dated 669 A.H. (1273 A.D.) and no. 3696<sup>2</sup> dated 860 A.H. (1466 A.D.) ascribed to al-Ras<sup>C</sup>anī.

3, 4. <sup>two</sup> <sup>in</sup> MSS. Berlin no. 679 and 680<sup>3</sup> ascribed to al-Ras<sup>C</sup>anī.

5. MS. in Dār al-Kutub al-Miṣriyya no. 22318b<sup>4</sup> majmū<sup>C</sup> ascribed to al-Ras<sup>C</sup>anī.

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1. Arberry, The Chester Beatty Library, a Handlist of the Arabic Manuscripts (Dublin, 1955-66), IV, p.72.
  2. Ibid., III, p.86.
  3. Ahlwardt, op. cit., I, pp.270-1.
  4. F. Sayyid, Fihrist al-Makḥṭūṭāt (Cairo, 1961-3), I, p.311.

6. MS. in Medina, <sup>c</sup>Ārif Hikmat Library<sup>1</sup> no 39  
<sup>c</sup>Ulūm al-Qur'ān, majāmī<sup>c</sup>.

7. MS. in Berlin no. 681<sup>2</sup> ascribed to al-Muqri' al-Wāsiṭī.

8. anonymous MS. in the College of Arts Library, Baghdad University, no. 1210<sup>3</sup> majmū<sup>c</sup>.

9. anonymous MS. in the Princeton University Library (Garrett Collection) no. 620H.<sup>4</sup>

10. anonymous MS. in the Ḥasan Ḥusnī <sup>c</sup>Abd al-Wahhāb Library (Tunis) no. 18510.<sup>5</sup>

11. the manzūma with an anonymous commentary in the Chester Beatty Library no. 3653.<sup>6</sup>

There are three manzūmas by Ibn Mālik. Unfortunately I could not examine the second, they are:

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1. I am indebted for a photocopy of this MS. to Dr. M.S. Tenbak.
  2. Ahlwardt, op. cit., I, p.271; Brockelmann, op. cit., I, p.528.
  3. Tūrāl, Introduction to K. al-I<sup>c</sup>tiḍād of Ibn Mālik, p.23.
  4. Ph. Hitti, Descriptive Catalog of the Garrett Collection of Arabic Manuscripts in the Princeton University Library (Princeton, 1938), p.348.
  5. <sup>c</sup>A. Mansūr, al-Fihrist al-<sup>c</sup>Āmm li-al-Makhtūṭāt, part I, Raṣīd Makhtūṭāt Ḥasan Ḥusnī <sup>c</sup>Abd al-Wahhāb (Tunis, 1975), p.60.
  6. Arberry, op. cit., III, p.61.

(11) Urjūza fī al-Farq Bayn al-Ḍād wa-al-Ẓā'

It consists of 195 verses. Four MSS. are available.

1, 2. in al-Taymūriyya Library no. 259 majāmi'<sup>C</sup>  
and 530 lugha majāmi'<sup>C</sup>.<sup>1</sup>

3. in Dār al-Kutub al-Miṣriyya (Tal<sup>C</sup>at Section)  
no. 545 majāmi'<sup>C</sup>.<sup>2</sup>

4. in al-Awqāf Library (Baghdad no. 5761 majāmi'<sup>C</sup>.<sup>3</sup>

(12) Qaṣīda fī al-Farq bayn al-Ḍād wa-al-Ẓā'

It consists of 74 verses with the author's  
commentary. The first verse:

الحمد لله ما عمّ الوری بنعم  
وما أرتجى شاكر منه مزيدكم

One MS. is available preserved in Dār al-Kutub al-Miṣriyya no. 5830H,<sup>4</sup> wrongly called al-l<sup>C</sup>tiḍād.

(13) Al-l<sup>C</sup>tiḍād fī al-Farq bayn al-Ẓā' wa-al-Ḍād

It consists of 62 verses with the author's  
commentary. Ten MSS. are available:

1, 2. two MSS. in al-Taymūriyya Library no. 339  
majāmi'<sup>C</sup> and 409 lugha.<sup>5</sup>

3. MS. in the Princeton University Library (Yahuda

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1. R. <sup>C</sup>Abd al-Tawwāb, op. cit., p.233.

2. Ibid.

3. M.A. Talas, op. cit., p.306.

4. R. <sup>C</sup>Abd al-Tawwāb, op. cit., p.233.

5. Ibid.

Section) no. 756.<sup>1</sup>

4. MS. in al-Khizāna al-<sup>c</sup>Āmma (Rabat) within collection no. 540,15.<sup>2</sup>

5. MS. in Berlin no. 7023.<sup>3</sup>

6. MS. in the College of Arts (Baghdad University) no. 1210 majāmi<sup>c</sup>.<sup>4</sup>

7. in Istanbul, Süleymaniye Library, Hasan Hüsnü Paşa Collection MS. 91.<sup>5</sup>

8. MS. in the Hikma University Library (Baghdad) no. 178 majāmi<sup>c</sup>.<sup>6</sup>

9. in Istanbul, Süleymaniye Library, Şehit Ali Paşa MS. 2334 majāmi<sup>c</sup>.<sup>7</sup>

10. in Istanbul, Süleymaniye Library, Lâleli Collection MS. 2740.<sup>8</sup>

The Kitāb al-l<sup>c</sup> tiḏād has been published in Baghdad in 1972 by H. Tūrāl and T. Muḥsin based on MSS. 8-12.

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1. Mach, op. cit., p.29.
  2. Lévi-Provençal, op. cit., p.274.
  3. Ahlwardt, op. cit., VI, p.276.
  4. Tūrāl, op. cit., p.23.
  5. Ibid., p.21.
  6. Ibid., p.22.
  7. Ibid., p.21.
  8. Ibid., p.20; Brockelmann, op. cit., S.I., p.526.



(14) Zā'āt al-Qur'ān wa-Ikhtilāfuhum fihā

by Abū <sup>c</sup>Abd Allāh Muḥammad b. Ibrāhīm b. Raḍī al-Jazarī<sup>1</sup> (d. 739 A.H./1339 A.D.). It consists of 17 verses, and gathers the Qur'ānic zā' items. The beginning of the manzūma is:

نَظَرْتُ بَظَنِي مَظْهَرَ الظَّنِّ عَنْ لُطَى      فَظَلْتُ بِكُظْمِ الْغَيْظِ أَحْفَظُ عَنْ ظَهْرِ

the end is:

لَهَا أَكْثَرُ الْقَرَاءِ بِالضَّادِ قَدَرُوا      سَوَى ابْنِ كَثِيرٍ وَالْكَسَائِيَّ وَالْبَصْرِيَّ  
فَخَذُّهَا بِحَسَنِ الظَّنِّ عِذْرَاءَ مَنْضِيًّا      عَنْ الْعَيْبِ وَأَسْتَرْحِمُ عَلَى نَاطِمِ الشَّعْرِ

One MS. is available in Medina, <sup>c</sup>Ārif Hikmat Library<sup>2</sup> no. 39 <sup>c</sup>Ulūm al-Qur'ān, majāmī<sup>c</sup>.

(15) <sup>c</sup>Umdat al-Qurrā' wa <sup>c</sup>Uddat al-Iqrā'<sup>3</sup>

by <sup>c</sup>Abd Allāh b. Ahmad b. <sup>c</sup>Alī known as Ibn al-Faṣīḥ al-Kūfī al-Hamadhānī<sup>4</sup> (d. 745 A.H./1344 A.D.). This manzūma consists of 27 verses with the author's commentary. It is similar, to a considerable extent, to al-Ras<sup>c</sup>anī's manzūma, mentioned above. Four MSS. are available:

1. MS. of the manzūma with the commentary in the

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1. For biographical details see: Kaḥḥāla, op. cit., VIII, p.194; al-Ṣafadī, op. cit., II, p.22.
  2. I am indebted for a photocopy of this MS. to Dr. M.S. Tenbak.
  3. This work has been edited by the writer and forms part of Chapter 5 of the present thesis.
  4. For biographical details see: Kaḥḥāla, op. cit., VI, p.28; Brockelmann, op. cit., II, p.214, S.II, p.211.

Taymūriyya Library no. 349,<sup>1</sup> written by the author's handwriting in 734 A.H. (1333 A.D.).

2. the same work in the Awqāf Library (Baghdad) no. 6097 majāmi<sup>C2</sup> written in 1216 A.H. (1898 A.D.).

3. the manzūma with an anonymous commentary depending on the author's commentary in Berlin no. 10236.<sup>3</sup>

4. the manzūma alone in the Princeton University Library (Garrett Collection) no. 620H\* within collection.

(16) Tanbīh al-Kuttāb fī al-Ḍā' wa-al-Dād

by Shams al-Dīn Muḥammad b. Aḥmad b. <sup>C</sup>Alī known as Ibn Jābir al-Harawī<sup>3</sup> (d. 780 A.H./1378 A.D.). Al-Qaṣṭallanī, the famous scholar, praised it by saying "nobody wrote like it before or after"; then he quotes the first <sup>two</sup> verses<sup>6</sup>:

حَمْدُ اللَّهِ أَجَلٌ مَا يُتَكَلَّمُ  
بَدَأَ بِهِ فَلَهُ الثَّنَاءُ الْأَعْظَمُ  
وَعَلَى النَّبِيِّ الْهَاشِمِيِّ وَاللَّهِ  
أَزْكَى مَلَأَ عَرْفَهَا يَتَنَسَّمُ

One MS. is available, preserved in Istanbul, Süleymaniye Library, Hasan Hüsnü Paşa Collection MS. 91 majmū<sup>C</sup>.<sup>7</sup> Unfortunately I was not able to examine it.

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1. R. <sup>C</sup>Abd al-Tawwāb, op. cit., p.234.
  2. M.A. Ṭalas, op. cit., p.306.
  3. Ahlwardt, op. cit., IX, p.576; Brockelmann, op. cit., II, p.214.
  4. Ph. Hitti, op. cit., p.384.
  5. For biographical details see: Kaḥḥāla, op. cit., VIII, p.294; Brockelmann, op. cit., II, p.14, S.II, p.6.
  6. Ibn Ghānim al-Maqdisī, Bughyat al-Murtād, p.6a.
  7. Brockelmann, op. cit., II, p.14.

(17) Sharḥ Thalāthat Abyāt fī mā waqa<sup>c</sup> fī Kitāb  
Allāh Ta<sup>c</sup>ālā min al-Ẓā' wa mā Siwāh min al-  
Ḍād <sup>al-</sup>

by Sulaymān b. Abī Qāsim al-Sarqūsī al-Tamīmī<sup>1</sup>  
(d. ?). It seems from the title and the number of the verses  
that it is similar to al-Mahdawī's manzūma which is concerned  
with the Qur'ānic ẓā' items and the corresponding ḍād items.

Two MSS. are available, preserved in:

1. Dār al-Kutub al-Miṣriyya MS. no. 23222b.<sup>2</sup>

2. the Imām Muḥammad Ibn Sa<sup>c</sup>ūd University  
Library MS. no. 1073,<sup>3</sup> written in the 9th century A.H. (15th  
century A.D.), entitled Risāla fī Ẓā'āt al-Qur'ān.

(18) Ma Yuktab bi al-Ẓā' al-Mu<sup>c</sup>jama Dūn al-Ḍād

by Abū Ja<sup>c</sup>far al-Nahwī (d. ?). It consists of eight  
verses devoted to the ẓā' items for which there are no  
corresponding ḍād items. One MS. is available in the Awqāf  
Library (Baghdad) no. 9850 - 9855.<sup>4</sup>

(19) Al-Farq Bayn al-Ẓā' wa-al-Ḍād fī al-Qur'ān  
al-Karīm

by <sup>c</sup>Alī b. Abī Muḥammad b. Abī Sa<sup>c</sup>d b. Abī al-  
Ḥasan al-Wāsiṭī<sup>5</sup> (d. ?). It consists of 20 verses which gather

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1. No details concerning him are given in the major biographical works.
  2. F. Sayyid, op. cit., II, p.21.
  3. University of Imām Muḥammad Ibn Sa<sup>c</sup>ūd Library, Fihrist al-Makhtūṭāt wa-al-Muṣawwarāt, I, p.80.
  4. Not mentioned in al-Awqāf Library Catalogue of A. Ṭalas.
  5. No details concerning him are given in the major biographical works.

the Qur'ānic zā' items. The first verse is:

الحمد لله ربّي خاتم الكتب حين انتهت بكتاب المعطى المربي

the end is:

والوعظ بالظاء الا الحرفى بعضن الضاد فيه ، وهذا آخر النخب  
وصل رب على محمد وعلى ال اصحاب وال آل من تال ومن نسب

One MS. is available in Medina, <sup>c</sup>Ārif Hikmat Library<sup>1</sup> no. 39 <sup>c</sup>Ulūm al-Qur'ān, majāmī<sup>c</sup>.

#### 4: Works Containing Studies of Dād

This type of treatment of the dād is more recent in date than the other types. As far as I have been able to establish the first work known to us is that by <sup>c</sup>Īsā b. <sup>c</sup>Abd al-<sup>c</sup>Azīz al-Lakhmī, which is the only known work of this type not to have survived. The significance of this type of treatment is that it has been more popular among the scholars than the other two types.

In the previous chapter, the contents of some of these works have been discussed and examined thoroughly. Thus there is no need to repeat this discussion here, and we shall only refer to their manuscripts.

(1) Kitāb al-Murād fī Kayfiyyat al-Nuṭq bi-al-Dād

by Abū al-Qāsim <sup>c</sup>Īsā b. <sup>c</sup>Abd al-<sup>c</sup>Azīz al-Lakhmī<sup>2</sup>

(d. 629 A.H./1231 A.D.). Mentioned by al-Suyūṭī<sup>3</sup> and al-

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1. I am indebted for a photocopy of this MS. to Dr. M.S. Tenbak.
  2. For biographical details see: Kaḥḥāla, op. cit., VIII, p.26; Brockelmann, op. cit., S.I., p.531.
  3. Bughyat al-Waṣāṭ, II, p.236.

Baghdādī.<sup>1</sup>

(2) Ghāyat al-Murād fī Ma<sup>c</sup>rifat Makhārij al-Ḍād

by Muḥammad b. Aḥmad b. Dāwūd known as Ibn al-Najjār<sup>2</sup> (d. 870 A.H./1466 A.D.). This book is mentioned by Ḥajjī Khalīfa.<sup>3</sup> Three MSS. are available:

1. in Princeton University Library, Garrett Collection (Yahuda Section), no. 4346<sup>4</sup>

2. in the National Library in Sofia (Bulgaria) no. op. 1633.<sup>5</sup>

3. in al-Zāhiriyya Library (Damascus) no. 5987.<sup>6</sup>

(3) Bughyat al-Murtād li-Taṣḥīḥ al-Ḍād<sup>7</sup>

by <sup>c</sup>Alī b. Muḥammad b. Khalīl known as Ibn Ghānim al-Maqdisī<sup>8</sup> (d. 1004 A.H./1595 A.D.). Mentioned by Ḥajjī Khalīfa.<sup>9</sup>

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1. Hadiyyat al-<sup>c</sup>Ārifīn, I, p.808.
  2. For biographical details, see: Kaḥḥāla, op. cit., VIII, p.359; al-Sakhāwī, al-Daw' al-Lāmi<sup>c</sup> (Cairo, 1934-5), VI, p.308.
  3. Kashf al-Zunūn, p.1193.
  4. R. Mach, op. cit., p.29.
  5. Darwish, Fihrist al-Makḥṭūṭāt al-<sup>c</sup>Arabiyya ... fī Ṣūfya (Damascus, 1969), I, p.179.
  6. <sup>c</sup>I. Hasan, Fihrist Makḥṭūṭāt Dār al-Kutub al-Zāhiriyya "Ulūm al-Qur'ān" (Damascus, 1962), p.44.
  7. This work has been edited by the writer and will form part of Chapter 5 of the present thesis.
  8. For biographical details, see: Kaḥḥāla, op. cit., VII, p.195; Brockelmann, op. cit., II, p.312.
  9. Kashf al-Zunūn, p.876.

Nine MSS. are available:

1. in Berlin, MS. 7025.<sup>1</sup>
2. in Cambridge, MS. Or.19(7).<sup>2</sup>
3. in Cambridge, MS. Or.1431(8).<sup>3</sup>
4. in Princeton University Library (Yahuda Section), MS. 56,2.<sup>4</sup>
5. in Umumi Library (Istanbul) MS. 124.<sup>5</sup>
6. in Bankipore (India) MS. 95.<sup>6</sup>
7. in Istanbul, Süleymaniye Library, Fatih Collection MS. 32.<sup>7</sup>
8. in Alexandria Library (Egypt) MS. 5 lugha.<sup>8</sup>
9. in Topkapi Library (Istanbul) MS. 2377.<sup>9</sup>

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1. Ahlwardt, op. cit., VI, p.276.
  2. Browne, A Supplementary Hand-List of the Muhammadan Manuscripts ... (Cambridge, 1952), p.36.
  3. Arberry, A Second Supplementary Hand-List of the Muhammadan Manuscripts ... (Cambridge, 1952), p.36.
  4. Mach, op. cit., p.29.
  5. Brockelmann, op. cit., II, p.312.
  6. M. <sup>c</sup>Abd al-Hamīd, Miftāḥ al-Kunūz al-Khafiyya (Patna, 1918-22), I, p.11; Brockelmann, op. cit., II, p.312.
  7. Brockelmann, op. cit.
  8. Ibid.
  9. I am indebted for a photocopy of this MS., which is not mentioned in any work of reference, to Dr. Ḥatīm al-Dāmin who kindly drew my attention to its existence.

(4) Radd al-Ilhād fī al-Nuṭq bi-al-Ḍād

by <sup>C</sup>Alī b. Sulaymān b. <sup>C</sup>Abd Allāh al-Mansūrī<sup>1</sup> (d. 1134 A.H./1721 A.D.). Mentioned by al-Khawānsārī<sup>2</sup> and al-Baghdādī.<sup>3</sup> The former says "the author rejects by this work the Risāla Bughyat al-Murtād of al-Maqdisī".

Two MSS. are available:

1. in al-Taymūriyya Library no. 232.\*

2. in the Islamic University of Imām Muḥammad Ibn Sa<sup>C</sup>ūd Library (Riyadh) no. 2733,<sup>5</sup> entitled al-Ilhād fī al-Nuṭq bi-al-Ḍād.

(5) Al-Iqtiṣād fī al-Nuṭq bi-al-Ḍād

by <sup>C</sup>Abd al-Ghanī b. Ismā<sup>C</sup>īl al-Nābulusi<sup>6</sup> (d. 1143 A.H./1730 A.D.). One MS. is available preserved in the Taymūriyya Library no. 305 majāmi<sup>C</sup>.<sup>7</sup>

(6) Risāla fī al-Ḍād wa-Kayfiyyat Adā'ihā

by Muḥammad al-Mar<sup>C</sup>ashī known as Sāchaqlīzāda<sup>8</sup>

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1. For biographical details see: Kaḥḥāla, op. cit., VII, p.104; Brockelmann, op. cit., S.II, p.421.
  2. Op. cit., I, p.765.
  3. Idāḥ al-Maknūn (Istanbul, 1945-7), I, p.552.
  4. Dār al-Kutub al-Misriyya, Fihrist al-Khizāna al-Taymūriyya, I, p.202.
  5. University of Imām Muḥammad Ibn Sa<sup>C</sup>ūd Library, Fihrist al-Makḥṭūṭāt wa-al-Muṣawwarāt, I, p.36.
  6. For biographical details see: Kaḥḥāla, op. cit., V, pp.271-3; Brockelmann, op. cit., II, p.345.
  7. I.M. al-Saffār, op. cit., p.407.
  8. For biographical details, see: Kaḥḥāla, op. cit., XII, p.14; Brockelmann, op. cit., II, pp.486-7.

(d. 1150 A.H./1737 A.D.).

Eight MSS. are available:

1. four MSS. in the Taymūriyya Library: within collection no. 124, within collection no. 171, within collection no. 173 and within collection MS. 231.<sup>1</sup>

2. in Damascus, al-Zāhiriyya Library MS. 6273.<sup>2</sup>

3. in the Princeton University Library (Yahuda Section) MS. 5602.<sup>3</sup>

4. in Istanbul, Süleymaniye Library, Fatih Collection MS. 32.<sup>4</sup>

5. in Tunis, Ḥasan Ḥusnī <sup>c</sup>Abd al-Wahhāb Library MS. 18025.<sup>5</sup>

(7) Risāla fī al-Radd <sup>c</sup>alā Risālat al-Mar<sup>c</sup>ashī fī al-Dād

by Muḥammad b. Ismā<sup>c</sup>īl al-Izmīrī<sup>6</sup> (d. 1160 A.H./1747 A.D.). Two MSS. are available:

1. in al-Taymūriyya Library MS. 231 in collection.<sup>7</sup>

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1. Dār al-Kutub al-Miṣriyya, op. cit., I, p.257.

2. <sup>c</sup>I. Ḥasan, op. cit., p.44.

3. R. Mach, op. cit., p.29.

4. Brockelmann, op. cit., II, p.487.

5. <sup>c</sup>A. Maṣṣūr, op. cit., p.58.

6. For biographical details, see: Kaḥḥāla, op. cit., IX, p.37.

7. Dār al-Kutub al-Miṣriyya, op. cit., I, p.252.



2. in al-Zāhiriyya Library (Damascus) MS. 5351.<sup>1</sup>

(8) Risāla fī al-Tafriqa bayn Makhrajay al-Dād wa-al-Dāl al-Muhmala

by an anonymous author, one of the students of Prince <sup>c</sup>Abd al-Qādir al-Jazā'irī (d. 1300 A.H./1882 A.D.). One MS. is available preserved in the Islamic University of Imām Muhammad Ibn Sa<sup>c</sup>ūd Library MS. 2526.<sup>2</sup>

(9) Ithāf al-<sup>c</sup>Ibād fī Ma<sup>c</sup>rifat al-Nuṭq bi-al-Ḍād

by Muhammad Nimr b. Bakr b. Aḥmad (d. after 1325 A.H./1907 A.D.). This work was published by the author, without any mention of the place or date of publication.

At the end of this chapter, I would like to offer the following classification of the dād and zā' literature divided according to centuries A.H.

1: The fourth century

three works, only one extant.

2: The fifth century

Eight works, only five extant.

3: The sixth century

Fourteen works, only ten extant.

4: The seventh century

Sixteen works, only ten extant.

5: The eighth century

Six works, all of them extant.

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1. <sup>c</sup>I. Hasan, op. cit., p.42.

2. Fihrist al-Makhtūṭāt wa-al-Muṣawarrāt, I, pp.79-80.

**6: The ninth century**

Two works, both of them extant.

**7: The eleventh century**

One work, which is extant.

**8: The twelfth century**

Four works, all of them extant.

**9: The fourteenth century**

Two works, both of them extant.

10. Eight works written either by anonymous writers or people whose names are unknown to the writers of reference works.

In total there are 64 works on the ḡād and zā'.

14 works out of them are published.

## CHAPTER FIVE

### THREE EDITED TEXTS ON THE 𐎣𐎠𐎢 AND 𐎠𐎢'

As we noticed in the previous chapter, Arab scholars wrote numerous treatises on dād and zā', which are divided into the following categories:

- a. prose works.
- b. versified works.
- c. works containing studies of dād.

In the present chapter we will present three edited works from the dād and zā' literature representing the three types mentioned above, in order to give the reader an idea of the range and depth of Arab scholars in this field.

The three works are:

1. a prose text by al-Harīrī entitled al-Farq Bayn al-Dād wa-al-Zā'.

2. a versified text with a commentary by al-Kūfī al-Hamadhānī entitled <sup>c</sup>Umdat al-Qurrā' wa-<sup>c</sup>Uddat al-Iqrā'.

3. a work containing a study of dād by Ibn Ghānim al-Maqdisī entitled Bughyat al-Murtād li-Taṣṣīḥ al-Dād.

# الفرق بين الضاد والطاء

لابي محمد القاسم بن علي الحرزري

المستوفى ٥١٦ هـ

AL-FARQ BAYN AL-DĀD WA-AL-ZĀ'

Two MSS. are available, both of which have been utilised in the preparation of this text. They are:

1. The Berlin MS. ( ب )

This MS. is no. 7022 in the National Library in Berlin. It consists of seven pages, with 17 lines on every page. Despite the fact that it is undated, its handwriting seems to belong to the seventh or eighth centuries A.H. (12th and 13th A.D.). It is notable for numerous omissions in the text, the most important of which is that of the introduction.

2. The Cairo MS. ( ق )

This MS. is no. 543 lugha in the Taymūriyya Library (Cairo). It consists of ten pages, with 18 lines on every page, is dated 1306 A.H. (1888 A.D.) and is written by the handwriting of Jād b. Yahyā. There are some omissions in the text, but less than in the Berlin MS.









بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
و بِهِ تَسْتَعِينُ

الْفَرْقُ بَيْنَ الضَّادِ وَالظَّاءِ  
إِمْلَاءُ

الْأَمَامُ أَبِي مُحَمَّدٍ الْقَاسِمِ بْنِ عَلِيٍّ الْحَرِيرِيِّ رَحِمَهُ اللَّهُ تَعَالَى

لَمَّا كَانَ الْفَرْقُ بَيْنَ الضَّادِ وَالظَّاءِ مِمَّا لَا يَسْتَفِيدُ  
الْكَاتِبُ عَنْ مَعْرِفَتِهِ وَلَا يُعْذَرُ فِي الْجَهَالَةِ بِحَقِيقَتِهِ ، لَمْ أَجِدْ  
طَرِيقًا فِي إِبْضَاحِهِ [أُبَسَّرَ<sup>٢</sup>] مِنْ إِثْبَاتِ مَا يُكْتَبُ بِالظَّاءِ لِيُعْرَفَ  
بِهِ أَنَّ مَا عَدَاهُ<sup>٣</sup> يُكْتَبُ بِالضَّادِ . وَقَدْ رَتَبْنَاهُ عَلَى حَسَبِ مَا  
جَاءَ مِنْهُ فِي حُرُوفِ الْمُعْجَمِ ، وَشَفَعْنَاهُ بِإِثْبَاتِ مَا أَثْبَتَهُ  
لَفْظُهُ وَآخْتَلَفَتْ كِتَابَتُهُ لِاخْتِلَافِ مَعْنَاهُ . وَلَمْ يَشُدَّ مِنْ  
الْأَمْرِ بِنِ إِلَّا التَّلَفُّظُ مِنْ وَحْشِي اللَّغَةِ ، وَبِاللَّهِ التَّوْفِيقُ .

- 
- ١ - مقدمة الكتاب ساقطة من نسخة ب ، وبدأيتها : بِسْمِ اللَّهِ  
الرحمن الرحيم وهو حصبي ، باب الهمزة ...  
٢ - بين المعادتين زيادة يقتضيها السياق .  
٣ - في الأصل : ما عدا ان يكتب .  
٤ - في الأصل : واختلف كتابه .

## بَابُ مَا يُكْتَبُ بِالظَّاءِ

### - الهمزة -

- يُقَالُ : أَظِلَّ الشَّيْءُ : إِذَا غُشِيَ .  
وَالْأَظْلُّ : بَاطِنُ خُفِّ الْبَعِيرِ .  
اجْتَلَى الرَّجُلُ : إِذَا آسَلَقَى عَلَى ظَهْرِهِ وَرَفَعَ رَجْلَيْهِ .

### - الباء -

- بَهَظَنِي الْأَمْرُ : أَيِ اتَّعَبَنِي .  
الْبَظْ : تَحْرِيكُ الْأَوْتَارِ .  
الْبُظَّارَةُ : اللَّحْمَةُ الْمَتَدَلِّيَةُ مِنْ ضَرْعِ الشَّاقِرِ ، وَهِيَ الْحِلْمَةُ .  
وَالْبَظْرُ : مَعْرُوفٌ .  
وَالْبَيْظُ : مَاءُ الْفَحْلِ .  
وَيُقَالُ فِي الْأَتْبَاعِ : حَظًّا وَبَظًّا ، كَمَا يُقَالُ : جَائِعٌ تَائِعٌ .

### - التاء -

- التَّقْرِيطُ : الْمَدْحُ .  
التَّلْمِطُ : تَحْرِيكُ الشَّفَتَيْنِ بَعْدَ الْأَكْلِ لِتَتَّبَعَ مَا حَمَلَ بَيْنَ  
الْأَسْنَانِ .

### - الشاء مهمل -

- ١ - عنوان (باب ما يكتب بالظاء) ماقط من ب ، واقتصر على :  
باب الهمزة ، باب الباء ... الخ .  
٢ - يقال : ساقطة من ق .  
٣ - في ق : اجلنظا ، وفي ب : اجتلظي .  
٤ - في ب : والبط .  
٥ - في ب : ليبتلع .  
٦ - في ق : من .  
٧ - في ب : وهي مهملة .

## - الجيم -

- الجَبْظُ : الغُخْمُ .
- الجَوَّاطُ : الجَافِي المتكَبِّر ، ويُقالُ : إِنَّهُ الاكُولُ .
- الجَعْظَارُ والجَعْظَرِيُّ : المتَّبَجح بِمالَيْسَ عِنْدَهُ .
- الجَحْظَمُ : العظيمُ الجَنَبَيْنِ<sup>٢</sup> .
- الجُذْمِيطُ<sup>٣</sup> : الجَسِيمُ القَمِيرُ الرَّجُلُ .
- الجَمْعُظُ : الدَّفْعُ<sup>٤</sup> .
- جَحَظَتْ عَيْنُهُ : بَرَزَتْ وَتَنَأَتْ ، وَمِنْهُ جَحْظَةٌ<sup>٦</sup> وَ الجَاِحِظُ<sup>٧</sup> .

## - الحاء -

- الحِفْظُ : ضد النسيان .
- والحَفِيطَةُ : الموجدة .
- الحَظُّ : الغِنَى والنميب .
- الحُظُورَةُ : الرِّفْعَةُ .
- الحَظَرُ : المَنع ، وَمِنْهُ : الحَظِيرَةُ .
- الحَظْلُ : زَعَارَةُ الخلق ، وَمِنْهُ أَشْتَقاق الحَظْل .

- ١ - كذا في الاصلين ، وفي كتب اللغة وردت بصيغة : المتَنَفِّجُ أو المتَنَفِّحُ ، انظر : نشوان ، مختصر الفرق بين الضاد والظاء ٩٢ ؛ ابن الانباري ، زينة الفغلاء ٨٤ .
- ٢ - في لسان العرب ٣٥٣/١٤ ونشوان ، المصدر السابق : العظيم المينيين .
- ٣ - في ب : الجيعيظ .
- ٤ - وبمعنى : السيء الخلق ، انظر : نشوان ، المصدر السابق ٩٤ .
- ٥ - في ق : ندرت .
- ٦ - هو احمد بن جعفر بن موسى الملقب بحظفة الهرمكي ، شاعر عباسي توفي ٣٢٦هـ/٩٣٨م ، انظر : كحالة ، معجم المؤلفين ١/١٨٣ .
- ٧ - هو ابو عثمان عمرو بن بحر الجاحظ ، توفي ٢٥٥هـ/٨٦٩م ، انظر : كحالة ، المصدر السابق ١٢/١١٤ .

الْحَنْطَبُ : ذَكَرُ الْخَنَافِسِ •

الْحَطْرَبَةُ : الشَّدَّةُ •

الْحُطْظُ<sup>١</sup> : يَكْتُبُ بِظَاءَيْنِ ، وَبِضَادٍ بَعْدَهَا ظَاءً<sup>٢</sup> •

الْحُظْرَةُ : السَّهْمُ الصَّغِيرُ •

- الْخَاءُ -

الْخِنْطِيرُ : الْعَجُوزُ الْمُسْتَرْخِيَةُ الْجَفُونَ •

لَحْمٌ خَطًا : مُكْتَنِزٌ •

- الدَّالُ -

الدَّلْظُ : الدَّفْعُ<sup>٣</sup> •

الدَّعْظُ : النِّكَاحُ •

الدَّلَنْظِيُّ<sup>٤</sup> : الْغَلِيظُ •

- الذَّالُ مَهْمَلٌ •

- الرَّاءُ -

الرُّعْظُ : مَدْخُلُ النَّصْلِ فِي السَّهْمِ •

- الزَّايُ وَالسَّيْنُ مَهْمَلَانِ<sup>٦</sup> -

- الشَّيْنُ -

الشُّطْطِيُّ<sup>٧</sup> : عَظْمُ الْوَرَكِ •

- ١ - فِي ب : الْحُظُوظُ •
- ٢ - هُوَ صَبَغٌ كَالْعَبَرِ أَوْ كَحْلٍ • ( لِسَانُ الْعَرَبِ ٣١٩/١ )
- ٣ - الدَّفْعُ : سَاقِطَةٌ مِنْ ب •
- ٤ - فِي ب : الدَّلِيظِيُّ •
- ٥ - فِي ب : وَهُوَ مَهْمَلٌ •
- ٦ - فِي ب : وَهُمَا مَهْمَلَانِ •
- ٧ - فِي الْأَصْلَيْنِ : الشُّطَّا •

- الشَّيْطَانُ : الْقِطْعَةُ مِنَ الشَّيْءِ .
- الشَّظَاظُ : عِيدَانُ لِطَافٍ يُجْمَعُ بِهَا الْعِدْلَانُ<sup>١</sup> .
- الشَّظَفُ : خُشْرُونَةُ الْعَيْشِ .
- الشُّوَاطِ : اللَّهَبُ .
- الشَّنْظِيرُ : الْمَرْأَةُ السَّيِّئَةُ الْخُلُقِ .
- الشَّيْظَمُ : الْفَرْسُ الطَّوِيلُ الظَّهْرِ .
- الشَّنَاطِي : أَطْرَافُ الْجِبَالِ .

## - الصاد والغاد والطاء مهملات<sup>٢</sup> -

### - الغاء -

- ظَلَّ يَفْعَلُ : إِذَا فَعَلَ نَهَارًا . وَالظَّلُّ وَمَا يُفْتَقُّ مِنْهُ مَعْرُوفٌ .
- الظُّلْمُ : وَمَا يَنْشَعَبُ مِنْهُ مَعْرُوفٌ<sup>٣</sup> ، وَالظَّلَامُ وَمَا يَتَفَرَّعُ مِنْهُ مَعْرُوفٌ .
- الظِّلْمُ : مَاءُ الْأَمْنَانِ .
- الظَّلِيمُ : ذَكَرُ النِّعَامِ .
- الظَّبْيُ : مَعْرُوفٌ .
- الظَّبِيَّةُ : حَيَاءُ النَّاقَةِ .
- وَالظَّبَّةُ : حَدُّ السَّيْفِ ، وَجَمْعُهَا ظَبْيٌ<sup>٤</sup> .
- الظَّرْفُ : الْوِعَاءُ ، وَالْحُسْنُ .
- الظَّمَنُ : وَأَصْلُهُ السَّفَرُ بِالنِّسَاءِ ، وَظَمِينَةُ الرَّجُلِ : زَوْجَتُهُ .

١ - كَذَا فِي الْأَصْلَيْنِ ، وَيَفْهَمُ مِنَ الْعِبَارَةِ أَنَّ الشَّظَاظَ جَمْعٌ ، مَعَ أَنَّ كِتَابَ اللَّفْظَةِ نَصَّتْ عَلَى أَنَّهَا مُفْرَدٌ ، وَجَمْعُهَا : أَشْظَةُ ، انْظُرْ : ابْنُ نَشْوَانَ ، الْمَعْدَرُ السَّابِقُ ٧٤ .

٢ - فِي ب : وَهِيَ مَهْمَلَاتٌ .

٣ - مَعْرُوفٌ : سَاقَطَ مِنْ ق .

٤ - وَتَجْمَعُ أَيْضًا : ظَبَاتٌ وَظَبُونَ وَظَبَوَاتٌ ، انْظُرْ : ابْنُ مَالِكٍ ، الْإِعْتِضَادُ فِي الْفَرْقِ بَيْنَ الْغَاءِ وَالغَادِ ٧٣ .

- الظِّلْفُ : للبقر والغنم ، كالحافر للخيل .  
 الظِّلْفُ : نزاهة النفس .  
 الظَّنُّ : وهو الشكُّ ، وما تعرّف منه معروف<sup>١</sup> .  
 الظُّنَّةُ : التُّهْمَةُ<sup>٢</sup> .  
 الظُّفْرُ : وجمعه أظفار ، ويقال فيه : أظفور وجمعه أظافير .  
 الظُّفْرُ : الملكة .  
 الظُّفْرُ : المَرْضِعة .  
 الظُّنْبُوبُ : عَظْمُ الساق .  
 الظَّهْرُ : معروف ، الظَّهِيرُ : المُعِين .  
 الظَّهيرةُ : وَسَطُ النَّهَارِ .  
 الظَّمَأُ : العطش .  
 الظَّبَّانُ : يَاسَمِينُ البَرِّ .  
 الظَّابُ : سِلْفُ الرجل<sup>٣</sup> .  
 الظُّطَابُ : الدَّاءُ<sup>٤</sup> ، يقال : ما به ظُطَابُ أي ما به قَلْبَةٌ .  
 الظُّرَابُ : الهِضَابُ .  
 الظُّرَّانُ : جمع ظُرُرٌ ، وهو الغليظ من الأرض ، ويقال في المثل  
 " اظري فإِنَّكَ نَاعِلَةٌ<sup>٥</sup> " ، يَضْرَبُ ذلك للقويِّ عَلَى الأثَرِ .

- 
- ١ - معروف : ساقط من ق .  
 ٢ - في ق : وهي التهمة .  
 ٣ - أي المتزوج باخت امرأة رجل آخر .  
 ٤ - في كتب اللغة : داء يعيب الأهل .  
 ٥ - في ق : الظران والظُر جمع ظر .  
 ٦ - ورد المثل في كتب الأمثال بالطاء المهملة ، وقد أشار  
 الميداني إلى روايته بالظاء . انظر : الميداني ، مجمع  
 الأمثال ١/٢٢١ ، الزمخشري ، المستقصى في الأمثال ١/٤٣٠ .

وَأَصْلُهُ أَنَّ رَجُلًا كَانَتْ لَهُ أُمْتَانِ رَاعِيَتَانِ، إِحْدَاهُمَا  
نَاعِلَةٌ وَالْأُخْرَى حَافِيَةٌ، فَقَالَ لِلنَّاعِلَةِ : أَظْرِي فَإِنَّكَ  
نَاعِلَةٌ، أَيْ خُذِي ظُرُرَ الْوَادِي فَإِنَّكَ ذَاتُ نَعْلَيْنِ وَدَعِي  
وَسَطَ الْوَادِي لِعَاصِبَتِكَ فَإِنَّهَا حَافِيَةٌ .

الظَّرَبَانِ : دُوبِةٌ مُنْتَنَةٌ الرِّيحِ .  
الظَّلْعُ : الْغَمَزُ<sup>٢</sup>، يُقَالُ : دَابَّةٌ ظَالِحٌ إِذَا غَمَزَتْ فِي الْمَشْيِ .  
الظَّاءُ : مَرُوتُ التَّبَسُّرِ .

### - المين -

الْمَعْظَمُ : مَعْرُوفٌ، [وَكَذَلِكَ] الْمَعْظَمَةُ وَمَا تَعَرَّفَ مِنْهَا .  
الْمَعْظَةُ : مِنَ الْوَعْظِ .  
الْمَعْظَلُ : هُوَ الشَّدَّةُ<sup>٣</sup>، وَمِنْهُ تَعَاظَلُ الْجَرَادُ وَالْكَلَابُ فِي السَّفَادِ<sup>٤</sup> .  
الْمَعْظُ : الْحَبْسُ<sup>٥</sup>، وَبِهِ سُمِّيَتْ عُكَاظُ .  
الْمَعْظَايَةُ : دَابَّةٌ مَعْرُوفَةٌ .  
الْمَعْظِلِمُ<sup>٨</sup> : صَبَغٌ .  
الْمَعْظَلُ<sup>٩</sup> : ذَكَرُ الْجَرَادِ .  
الْمَعْظَرُوطُ : ذَكَرُ الْمَعْظَاةِ<sup>١٠</sup>، وَهُوَ أَيْضًا سَائِسُ الْخَيْلِ<sup>١١</sup> .

- 
- ١ - فِي ب : أَخَذَ ظَهَرَ .
  - ٢ - فِي ق : الْقَمَرُ .
  - ٣ - مَا بَيْنَ الْعَضَادَتَيْنِ زِيَادَةٌ يَقْتَضِيهَا السِّيَاقُ .
  - ٤ - مِنْ هُنَا إِلَى كَلِمَةِ : الْوَعْظِ، سَاقَطَ مِنْ ب .
  - ٥ - وَرَدَتْ هَذِهِ الْمَادَّةُ بِهَذَا الْمَعْنَى فِي كَتَبِ اللُّغَةِ بِالضَّادِ .
  - ٦ - فِي الْأَصْلَيْنِ : الْفَسَادُ .
  - ٧ - لَمْ تَرِدْ هَذِهِ الْمَادَّةُ بِهَذَا الْمَعْنَى فِي كَتَبِ اللُّغَةِ، وَإِنَّمَا  
وَرَدَ الْعَكْظُ بِمَعْنَى الْغَلْبَةِ بِالْحَجَّةِ .
  - ٨ - فِي ق : الْمَعْظَمُ .
  - ٩ - فِي ق : الْمَنْظَمُ .
  - ١٠ - وَهُوَ ذَكَرُ الْمَعْظَايَةِ .
  - ١١ - لَمْ يَرِدْ هَذَا الْمَعْنَى فِي كَتَبِ اللُّغَةِ .

ويقال : عَظَّهُ الزَّمانُ ، وَعَظَّنُهُ الحَرْبُ بالظاء لِيُفَرِّقَ بَيْنَهُما  
وبَيْنَ عَظِّ الأَسنانِ . فأما قولُ أبي الشَّيْبَرِ :  
أَبْقَى الزَّمانُ به نُدُوبَ عِفاضٍ<sup>٢</sup>  
فإنه لمجاز الشَّمَر .

- الغين -

الغَيْظُ : الحَنَقُ .  
الغِلْظَةُ وما تَصَرَّفَ منها مَعْرُوفٌ<sup>٣</sup> .

- الفاء -

الْفُطَيْعُ : الشَّيْبَعُ .  
ويُقالُ : فَاظَ الرجلُ : إذا مَاتَ .

- القاف -

القَبِيطُ : صَمِيمُ الصَّبِيفِ<sup>٤</sup> .  
القَرَطُ : نَبَأٌ يَدْبَحُ به .

- الكاف -

الكُظْمُ : كُنْتمُ الحَزَنُ .  
الكُظُّ : شِدَّةُ الحَرْبِ .  
الكِظَامَةُ : الحَلَقَةُ الَّتِي تُجَمَّعُ فيها خُيُوطُ المِيزانِ .  
كَاطَمَةٌ : اسمٌ مَنزُولٌ .

- 
- ١ - هو محمد بن عبد الله بن رزين ، شاعر عباسي توفي ١٩٦ هـ / ٨١١ م ،  
انظر : النديم ، الفهرست ١٨٣
- ٢ - وعجزه : ورمى سواد قرونده ببياض ، انظر : الصاحب بن عباد ، الفرق  
بين الغاد والظاء ٤ ، الخطيب البغدادي بتاريخ بغداد ٤٠١/٥ .
- ٣ - معروف : ساقط من ق .
- ٤ - في ب : ضمير الحر .
- ٥ - موضع قريب من البصرة ( البكري ، معجم ما استعجم ١١٠٩ ) وتقع حاليا  
في الكويت .



الْكُظْرُ : لِقَافَةُ السَّهَامِ ، وهو أيضا المَحَزُّ الَّذِي يُجْعَلُ  
فيه الوَتَرُ من سِيقِ الْقَوْسِ .

- اللام -

لَطَى : أَسَمَ جَهَنَّمَ .  
الْلَطَّ : اللَّزُومُ ، يَرَوُّ : " أَلِظُوا بِيَاذَا الْجَلَالِ وَالْأَكْرَامِ " ، أَي :  
الزَّمُوا هَذَا الْاسْمَ وَالْمُنَاجَاةَ بِهِ .  
الْلَمَطُ : بِيَاضُ الْجَفَلَةِ السُّفْلَى مِنَ الْفَرَسِ . ويقال منه : فَرَسٌ  
الْمَطُ .

الْلَحْطُ : النَّظَرُ ، وما تَعَرَّفَ مِنْهُ [مَعْرُوفٌ] .  
الْلَفْطُ : وما تَعَرَّفَ مِنْهُ مَعْرُوفٌ .

- الميم -

الْمُطَّ : رُمَّانُ الْبَرِّ .  
الْمَشْطُ : الْمَنْعُ .

- النون -

النَّظْمُ : ضَمُّ الشَّيْءِ إِلَى الشَّيْءِ ، وما تَعَرَّفَ مِنْهُ [مَعْرُوفٌ] .  
النَّظِيرُ : الْمِثْلُ .  
نَاطُورَةُ الْقَوْمِ : سَيِّدُهُمْ .  
النَّظَافَةُ : مَعْرُوفَةٌ ، وَيُقَالُ : اسْتَظَفَ الْخَرَّاجُ<sup>٦</sup> .

- ١ - لَطَى : سَاقَطَ مِنْ ق .
- ٢ - حديث نهوى ، انظر الجزرى ، النهاية في غريب الحديث ٢٥٢/٤ .
- ٣ - فِي ق : الْمُنَاجَاةُ .
- ٤ - مَا بَيْنَ الْعَفَادَتَيْنِ زِيَادَةٌ يَقْتَضِيهَا السِّيَاقُ .
- ٥ - ضَمُّ الشَّيْءِ إِلَى الشَّيْءِ : سَاقَطَ مِنْ ق .
- ٦ - يَعْنِي : اسْتَوْفَاهُ ( لِسَانُ الْعَرَبِ ٢٥٠/١١ ) .

النَّظَرُ : مَعْرُوفٌ .  
النَّظَرُ : مَعْرُوفٌ .

- الوار -

وَاطْبَ عَلَى الْقَبْرِ : دَاوَمَ عَلَيْهِ .  
الْوُطَيْفُ : مَا فَوْقَ الرُّسْغِ .  
الْوَعْظُ وَمَا تَعَرَّفَ مِنْهُ مَعْرُوفٌ .  
الْوُطَيْفَةُ : وَهِيَ أَسْمُ الطَّعَامِ الرَّائِبِ .  
الْأَوْشَاطُ : وَهِيَ الْجَمَاعَاتُ .

- اليا -

الْيَقْظَةُ وَمَا تَعَرَّفَ مِنْهُ مَعْرُوفٌ .

بَابُ فِي بَيَانِ  
مَا أَشْتَبَهَ لَفْظُهُ وَأَخْتَلَفَتْ كِتَابَتُهُ  
لَاخْتِلَافٍ مَعْنَاهُ

ضَلَّ وَظَلَّ<sup>٦</sup> :  
ضَلَّ الشَّيْءُ : إِذَا ضَاعَ ، وَظَلَّ الرَّجُلُ : مِنَ الضَّلَالِ ،  
يُكْتَبَانِ بِالضَّادِ .

- 
- ١ - النظر معروف : ساقط من ق .
  - ٢ - وهي : ساقطة من ب .
  - ٣ - الراتب : الدائم الثابت .
  - ٤ - وهي : ساقطة من ب .
  - ٥ - معروف : ساقطة من ق .
  - ٦ - انظر : الزنجاني ، الفرق بين الضاد والظاء ٢٢ ، ابن فهد القرشي ، ما يكتب بالضاد والظاء ٣٥ ، ابن مالك ، الاعتماد ٢٧-٢٨ .

ظَلَّ يَفْعَلُ ، إِذَا فَعَلَهُ نَهَارًا ، يُكْتَبُ بِالظَّاءِ .

أُظِلَّ وَأُظِلَّ

أُظِلَّ : من الأضلال ، وَأُظِلَّ : إِذَا نَدَتْ لَهُ ضَالَّةٌ ،

يُكْتَبَانِ بِالضَّادِ .

وَأُظِلَّ : إِذَا غَشِيَ ، وَالْأُظِلَّ : بَاطِنُ مَنْصِمِ الْبَعِيرِ ،

يُكْتَبَانِ بِالظَّاءِ .

ضَنَّ وَظَنَّ

ضَنَّ : إِذَا بَخِلَ ، يُكْتَبُ بِالضَّادِ .

وَوَظَّنَّ : إِذَا خَمَّنَ وَشَكَّ ، يُكْتَبَانِ بِالظَّاءِ . ومنه الظنة

وهي التهمة . وتقرأ : " وَمَا هُوَ عَلَى الْغَيْبِ بِغَنِينٍ " <sup>٣</sup> بِالضَّادِ

وَالظَّاءِ لِاتِّجَاهِ الْمَعْنَيْنِ فِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، إِذْ لَيْسَ

بِخَيْلٍ وَلَا بِمَتَّهِمْ . وَيُقَالُ : النَّاسُ أَثْنَانِ ، عَلِقَ مِظْنَةً يَبْتِاعُ

وَعَلِقَ مِظْنَةً يَبَاعُ . وَالْمِظْنَةُ أَيْضًا : الْمَحَلُّ ، ومنه قول الشاعر <sup>٦</sup>

فَإِنَّ مِظْنَةَ الْجَهْلِ الشَّبَابُ <sup>٧</sup>

حَفَرَ وَحَفَّ

حَفَرَ بِمَعْنَى حَفَّ ، يُكْتَبُ بِالضَّادِ .

وَالْحَفَّ بِمَعْنَى الْغَنَى وَالنَّصِيبِ ، يَكْتَبُ بِالظَّاءِ .

١ - يكتب بالظاء : ساقطة من ب .

٢ - انظر : ابن مالك ، المصدر السابق ٣١-٣٢ ، الزنجاني ، المصدر

السابق ٢٣ ، ابن فهد ، المصدر السابق ٣٨ .

٣ - في ب : بظنين .

٤ - التكوير ٨١ : ٢٤ .

٥ - علق : ساقطة من ب .

٦ - في ب : قال .

٧ - عجز بيت للنابغة الذبياني ، ديوانه ١٥٥ ، وصدر البيت :

فإن بك عامرا قد قال جهلا

٨ - انظر : ابن مالك ٢٥-٢٦ ، الزنجاني ٢٠-٢١ ، ابن فهد ٣٤ .

### فَضْرُوفَظ<sup>١</sup>

فَضْرُ الْجَمْعِ : إِذَا فَرَّقَهُ ، وَفَضْرُ الْخَتَمِ : إِذَا كَسَرَهُ ،  
يُكْتَبُ بِالْفَاضِلِ .

وَالْفَظُّ : مِنَ الْفِطَاظَةِ وَهِيَ الْقِسْمَةُ ، يُكْتَبُ بِالظَّاءِ .  
وَالْفَظُّ : مَاءُ الْكِرْشِ ، يُكْتَبُ بِالظَّاءِ أَيْضًا . وَيُقَالُ : أَفْتَضَّ  
الْكِرْشُ إِذَا اسْتَخْرَجَ مَاءَهَا .

### عَضْرُوعَظ

الْعَضْرُ بِالْأَسْنَانِ<sup>٢</sup> ، يُكْتَبُ بِالضَّادِ .  
وَعَظُّهُ الدَّهْرُ وَعَظَّتْهُ الْحَرْبُ ، يُكْتَبَانِ بِالظَّاءِ<sup>٣</sup> لِيَحْصُلَ  
الْفَرْقُ بَيْنَهُمَا .

### حَضْرُوحَظَر

حَضَرَ : مِنَ الْحُضُورِ ، يُكْتَبُ بِالضَّادِ .  
وَحَظَرَ : بِمَعْنَى مَنَعَ وَحَجَرَ ، يُكْتَبُ بِالظَّاءِ . وَمِنْهُ اشْتِقَاقُ  
الْحَظِيرَةِ .

### نَضْرُونَظَر<sup>٤</sup>

نَضَرَ : مِنَ الْجَمَالِ ، يُكْتَبُ بِالضَّادِ . وَمِنْهُ : عَيْشٌ نَاضِرٌ ،  
وَرَوْضٌ نَاضِرٌ .  
وَنَظَرَ : إِذَا رَمَقَ ، يُكْتَبُ بِالظَّاءِ .

١ - انظر : ابن مالك ٤٢ ، الزنجاني ٢٣ ، ابن فهد ٤٤ .

٢ - في ق : بالانبياب .

٣ - يكتبان بالظاء : عاقطة من ب .

٤ - انظر : ابن مالك ٢٢-٢٤ ، الزنجاني ٢٤-٢٥ ، ابن فهد ٣٣ .

٥ - العبارة كلها ماقطة من ب .

٦ - انظر : ابن مالك ٤٧-٤٨ .

### نَضِيرٌ وَنَظِيرٌ<sup>١</sup>

النَّضِيرُ : أَسْمُ الذَّهَبِ ، وَأَسْمُ الشَّيْءِ الْبَهِيحِ ، يُكْتَبَانِ  
بِالضَّادِ . وَمِنْهُ سَمِيَ بَنُو النَّضِيرِ .  
وَالنَّظِيرُ : الْمِثْلُ ، يُكْتَبُ بِالظَّاءِ .

### ضَلَعَ وَظَلَعَ<sup>٢</sup>

ضَلَعَ الْفَرَسُ : إِذَا كَانَ قَوِيَّ الْأَضْلَاعِ ، يُكْتَبُ بِالضَّادِ ، يُقَالُ  
مِنْهُ : فَرَسٌ ضَلِيعٌ .  
وَضَلَعَ : إِذَا غَمَزَ ، يُكْتَبُ بِالظَّاءِ . وَيُقَالُ مِنْهُ : فَرَسٌ  
ظَالِعٌ .

### ضَهْرٌ وَظَهْرٌ<sup>٣</sup>

الضَّهْرُ : هُوَ صَخْرَةٌ فِي الْجَبَلِ يُخَالِفُ لَوْنَهَا لَوْنَهُ ، يُكْتَبُ  
بِالضَّادِ .  
وَالظَّهْرُ : الَّذِي عَدَاهُ ، يُكْتَبُ بِالظَّاءِ .

### عَظْمٌ وَعَظْمٌ<sup>٤</sup>

عَظْمُ الْقَوْسِ : وَهُوَ مِقْبَضُ الرَّامِي ، وَيُسَمَّى الْعِجْسُ ، يُكْتَبُ  
بِالضَّادِ .  
وَمَا عَدَاهُ يُكْتَبُ بِالظَّاءِ .

### عَفَلَ وَعَظَلَ<sup>٥</sup>

عَفَلَ الْوَلِيُّ وَلَيْتَهُ فِي النِّكَاحِ إِذَا مَنَعَهَا أَنْ تَتَزَوَّجَ . وَمِنْهُ

١ - انظر : ابن مالك ٤٨ - ٤٩ .

٢ - في ق : بني .

٣ - انظر : ابن مالك ٣٥ ، الزنجاني ٢٦ ، ابن فهد ٣٧ .

٤ - انظر : ابن مالك ٣٢-٣٤ ، الزنجاني ٢٩ ، ابن فهد ٣٨-٣٩ .

٥ - في ق : يخالف لونه لونها .

٦ - انظر : ابن مالك ٣٩ ، الزنجاني ٢٤ ، ابن فهد ٣٥ .

٧ - انظر : ابن مالك ٣٨-٣٩ ، الزنجاني ٢٧ ، ابن فهد ٤١ .

قوله تعالى : « فَلَا تَعْمَلُوهُنَّ أَنْ يَنْكَحَنَّ أَزْوَاجَهُنَّ » .  
و أَغْضَلَ الْأَمْرُ : إِذَا صَعَبَ ، يَكْتَبَانِ بِالْفَادِ . وَمِنْهُ السَّدَاءُ  
الْمُعْضَالُ .

وعَظِلَ الْجَرَادُ وَالْكَلابُ : إِذَا تَلَازَمَتْ فِي السَّفَادِ ، يَكْتَبُ  
بِالظَّاءِ .

### غَاضٌ وَ غَاطٌ<sup>٢</sup>

غَاضَ الْمَاءُ : إِذَا غَارَ ، يَكْتَبُ بِالْفَادِ . وَفِي الْمَثَلِ :  
" أَعْطَى غَيْضًا مِنْ فَيْضٍ " ، يُضْرَبُ لِمَنْ يُعْطِي قَلِيلًا مِنْ كَثِيرٍ .  
و غَاطَ : مِنْ الْغَيْظِ ، وَهُوَ الْحَنْقُ ، يَكْتَبُ بِالظَّاءِ .

### غِيَاضٌ وَ غِيَاظٌ<sup>٦</sup>

الْغِيَاضُ : جَمْعُ غَيْضَةٍ وَهُوَ مَنَبَتُ الشَّجَرِ فِي الْمَاءِ ، يَكْتَبُ  
بِالْفَادِ .

وَالْغِيَاظُ : مَعْدَرُ غَايِظِنِي ، يَكْتَبُ بِالظَّاءِ .

### قَبِضٌ وَ قَبِظٌ<sup>٨</sup>

الْقَبِضُ : الْقِشْرُ الْأَعْلَى مِنَ الْبَيْضَةِ ، يَكْتَبُ بِالْفَادِ . وَيُقَالُ  
لِلْقِشْرِ دُونَهُ : الْفَرْقِي . وَمِنْهُ : قَايِظُنِي : أَيِ عَاوِظُنِي ، يَكْتَبُ  
بِالْفَادِ أَيْضًا .

وَالْقَيْظُ الَّذِي هُوَ صَيِّمُ الْحَرِّ يَكْتَبُ بِالظَّاءِ .

- 
- ١ - فِي ب : تَلَاظِمًا .
  - ٢ - فِي الْأَصْلَيْنِ : الْفَسَادُ .
  - ٣ - انْظُرْ : ابْنُ مَالِكٍ (٤) ، الزَّجْجَانِي (٣١) ، ابْنُ فُهَيْدٍ (٤٣) .
  - ٤ - فِي ب : مِنْ فَرَضَ ، وَالْمَثَلُ بِاخْتِلَافِ الرِّوَايَةِ فِي : مَجْمَعُ الْأَمْثَالِ  
١٨/٢ وَ الْمُسْتَقْصَى ١٢٨/٢ .
  - ٥ - مِنْ هُنَا إِلَى قَوْلِهِ : بِالظَّاءِ ، سَاقِطٌ مِنْ ب .
  - ٦ - انْظُرْ : ابْنُ مَالِكٍ (٤٠) .
  - ٧ - مِنْ هُنَا إِلَى قَوْلِهِ : بِالظَّاءِ ، سَاقِطٌ مِنْ ب .
  - ٨ - انْظُرْ : ابْنُ مَالِكٍ (٤٥) ، الزَّجْجَانِي (٣١) ، ابْنُ فُهَيْدٍ (٤٧) .

### قَبِضَ وَ قَبِطَ<sup>١</sup>

قَبِضَ اللَّهُ لَهُ<sup>٢</sup> الشَّيْءَ : أَيِ أَتَاحَهُ ، يَكْتَبُ بِالضَّادِ .  
وَقَبِطَ الرَّجُلُ بِالْمَكَانِ : إِذَا أَقَامَ فِيهِ زَمَنَ الْقَبْطِ ،  
يَكْتَبُ بِالظَّاءِ .

### فَاضَ وَ فَاظَ<sup>٤</sup>

فَاضَ الْأَنَاءَ وَالذَّمْعَ : إِذَا سَالَ ، يَكْتَبُ بِالضَّادِ .  
وَ فَاظَ الرَّجُلُ : إِذَا مَاتَ ، يَكْتَبُ بِالظَّاءِ . فَأَمَّا فَاضَتْ  
نَفْسُهُ فَيَجُوزُ أَنْ يُكْتَبَ بِالضَّادِ ، وَيَكُونُ الْمَعْنَى : سَالَتْ نَفْسُهُ ،  
وَيَجُوزُ أَنْ يُكْتَبَ بِالظَّاءِ عَلَى أَنْ يَكُونَ الْمَعْنَى : مَاتَتْ نَفْسُهُ .

### ضَفَرَ وَ ظَفَرَ<sup>٥</sup>

ضَفَرَ الشَّعْرَ وَالْحَبْلَ : إِذَا فَتَلَّهُمَا<sup>٦</sup> فَهُوَ ضَافِرٌ ، يَكْتَبُ  
بِالضَّادِ . وَالْمُضَافِرُ بِمَعْنَى الْمَاعِدِ ، يَكْتَبُ بِالضَّادِ لِأَنَّهُ يَرْجِعُ  
إِلَى الْأَوَّلِ .  
وَ ظَفَرَ<sup>٧</sup> ، مِنَ النَّعْرِ ، فَهُوَ ظَافِرٌ ، يَكْتَبُ بِالظَّاءِ .

### قَرَضَ وَ قَرِطَ<sup>٨</sup>

قَرَضَ الرَّجُلُ : إِذَا بَالَغَ فِي ثَلْبِهِ وَتَمَزِيقِ عَرَضِهِ ، مَأْخُودٌ  
مِنْ قَرَضَتِ الشَّيْءَ بِالْمِقْرَاضِ ، يَكْتَبُ بِالضَّادِ .

١ - انظر: ابن مالك ٤٥ ، الزنجاني ٣٢ ، ابن فهد ٤٨ .

٢ - له : ساقطة من ق .

٣ - في ق : قام .

٤ - انظر: ابن مالك ٤٢-٤٣ ، الزنجاني ٣٢ ، ابن فهد ٤٥ .

٥ - انظر: ابن مالك ٣٤-٣٥ ، الزنجاني ٣٠ .

٦ - في ق : إذا فتله .

٧ - من هنا إلى قوله : بالظاء ، ساقطة من ق .

٨ - انظر : الزنجاني ٣٣ .

وَقَرَّطَ الرَّجُلَ : إِذَا مَدَحَهُ ، يَكْتُبُ بِالظَّاءِ ، وَالتَّقْرِيطُ  
مَدَحُ الْحَيِّ ، وَالتَّائِبِينَ مَدَحُ الْمَيِّتِ .  
مَغْرُومٌ

مَغْرُومُ الْجُرْحِ وَالْقَوْلِ وَأَمْنِي ، مِنْ الْمَغْضِ ، يَكْتُبَانِ  
بِالضَّادِ .

وَالْمَغْطُ : رُمَّانُ الْهَرِّ ، يَكْتُبُ بِالظَّاءِ .  
ضَرِيرٌ وَظَرِيرٌ

رَجُلٌ ضَرِيرٌ : أَيُّ أَعْمَى ، يَكْتُبُ بِالضَّادِ .  
وَالظَّرِيرُ : الْمَكَانُ الْحَزَنُ ، يَكْتُبُ بِالظَّاءِ ، وَمِنْهُ الْمَثَلُ  
الَّذِي نَقَدَّمْ وَهُوَ " أَظْرِي فَإِنَّكَ نَاعِلَةٌ " .

ضَرَابٌ وَظَرَابٌ  
الضَّرَابُ : مَعْدَرُ خَارِبَتِهِ ، يَكْتُبُ بِالضَّادِ .  
وَالظَّرَابُ : أَسْمُ الْبُهَابِ ، يَكْتُبُ بِالظَّاءِ .

وَاللَّهُ أَعْلَمُ بِالصَّوَابِ وَآلِيهِ الْمَرْجِعِ وَالْمَأْبُوحِ صَلَّى اللَّهُ عَلَى  
سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأَمِيِّ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ  
كُتِبَ بِيدِهِ الْفَانِيَةِ جَادُ بْنُ يَحْيَى غَفَرَ اللَّهُ لَهُ وَلِوَالِدَيْهِ  
وَلِلْمُسْلِمِينَ وَذَلِكَ فِي ١١ جُمَادَى الْأُولَى سنة ١٣٠٦ هـ

١ - انظر : ابن مالك ٤٦-٤٧ ، الزنجاني ٢٤ .

٢ - في ق : يكتب .

٣ - انظر : ابن مالك ٢٩-٣٠ .

٤ - في ق : أعمى أي يكتب .

٥ - في ب : وظرير .

٦ - في ق : الحزب ، وفي ب : الحشر .

٧ - ناعلة : ساقطة من ق .

٨ - انظر : ابن مالك ٢٨ ، الزنجاني ٣٠ ، ابن فهد ٣٥ .

٩ - هذه خاتمة ق ، أما خاتمة ب فهي ( والله اعلم ، تم الفرق بين

الضاد والظاء والحمد لله وحده وصلواته وسلامه على خير خلقه

محمد وآله وصحبه وسلم والحمد لله رب العالمين ) .

١٠ - في الأصل : جماد أول .



عُمْدَةُ الْقُرَّاءِ وَعُدَّةُ الْقُرَّاءِ

فِي الْفَرْقِ بَيْنَ طَائِفَاتِ الْقُرْآنِ الْمَجِيدِ وَضَوَائِرِهِ

لِعَبْدِ اللَّهِ بْنِ أَحْمَدَ الْكَلْبِيِّ الْحَمْدُ فِي

الْمَوْتِ ٧٤٥ هـ

Umdat al-Qurrā' wa-Uddat al-Iqrā' fī al-Farq Bayn Zā'āt  
al-Qur'ān al-Majīd wa-Dādātih

Two MSS. are available for the manzūma and its commentary.

1. The Cairo MS. ( ج )

This MS. is no. 349 majāmi' in the Taymūriyya Library (Cairo). It consists of six pages, with 25 lines on every page. This MS. was written, according to the colophon, by the author in 734 A.H. (1333 A.D.), but there may be some doubts about this, as there are some marginal notes written in the same handwriting referring to another reading from another MS., which could not happen if the copyist were the author himself; furthermore there are some omissions in the text. It is probable that the MS. was written in 734 A.H. but it is difficult to accept that it is an autograph copy written by the author. Despite this, the MS. is more correct than the one below.

2. The Baghdad MS. ( ب )

This MS. is no. 7097 majāmi' in the Awqāf Library (Baghdad). It consists of eleven pages, with 17 lines on every page, written in 1216 A.H. (1801 A.D.) by Muhammad Amīn al-Hītawī b. Mullā 'Umar, entitled wrongly Umdat al-Qur'ān wa-Uddat al-Qur'ān. This copy is notable for numerous omissions of entire phrases, and differences from the previous MS., which suggests that it has been transcribed from another MS.

والله اعلم بالصواب

المصنعة الأولى والأخيرة من مخفولة الملكة  
النميرية بالقاهرة

آله الرحمن الرحيم

五

الحمد لله الذي جعل القرآن  
موسى بن جعفر

[illegible]

五

كتبة الاورشليم

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وبه نستعين<sup>١</sup>

الْحَمْدُ لِلَّهِ عَلَى مَا أَوْلىَ مِنْ عَطَايِهِ ، وَأَوْلىَ مَنْ  
نَمَّائِهِ ، وَالْعِلَاقَةُ وَالْعَلَامُ عَلَى مَفْصُوقِ أَنْبِيَائِهِ ، مُحَمَّدٍ خَاتَمِ  
رُسُلِهِ وَأَنْبِيَائِهِ ، وَعَلَى آلِهِ الطَّاهِرِينَ وَأَوْلِيَائِهِ ، وَبَعْدُ ،  
فَإِنَّ الْفَقِيرَ إِلَى اللَّهِ تَعَالَى عَبْدَ اللَّهِ بْنِ أَحْمَدَ بْنِ  
عَلِيِّ الْكُوفِيِّ الْهَمْدَانِيِّ نَظَّمَ هَذِهِ الْقَعِيدَةَ لِلْفَرْقِ بَيْنَ ظِلْمَاتِ  
الْقُرْآنِ الْمَجِيدِ وَضَادَاتِهِ ، وَسَّاهَا عَمْدَةَ الْقُرْآنِ وَغَدَةَ الْأَقْرَاءِ ،  
فَنَظَرَ فِيهَا نَحَارِيرُ الْعُلَمَاءِ وَأَجَالُوا فِيهَا الْأُمُكَارَ فَوَجَدُوهَا مِنْ  
أَنْفُسِ الدُّرَرِ الْأُبُكَارِ ، وَافِيَةً بِالْمُرَادِ الْمَطْلُوبِ ، كَافِلَةً  
بِالنَّفْسِ الْمَرْغُوبِ . فَاسْتَحْسَنُوهَا اسْتِحْسَانَ مَنْ خَبَرَهَا ، وَأَثْنُوا  
عَلَيْهَا ثَنَاءَ مَنْ تَدَبَّرَهَا . فَأَمَرَنِي مِنْهُمْ مَنْ افْتَرَضَ اللَّهُ تَعَالَى  
طَاعَتَهُ عَلَيَّ وَضَاعَفَ نِعْمَهُ لَدَيَّ ، أَنْ أُعَلِّقَ لَهَا شَرْحًا يَقُومُ بِحَلِّهَا

- 
- ١ - وبه نستعين : انفردت بها نسخة ب .
  - ٢ - في حاشية ق ( نسخة : اصفياه ) .
  - ٣ - الى : ساقطة من ب .
  - ٤ - في ب : ( الهمداني ) ، بالذال المهملة . وفي حاشية ق ضبط الناسخ الاسم بقوله ( بفتح الميم والذال المعجمة ، مملوءة بخراسان جديدة البرد ) .
  - ٥ - في ب : العظيم المجيد .
  - ٦ - في ب : عمدة القرآن وعدة القرآن .
  - ٧ - في حاشية ق ( نسخة : واحدوا ) .
  - ٨ - في ب : كاملة بالنفس .
  - ٩ - في ب : فأحسنوها وأستحسنوها استحسنائاً من ..
  - ١٠ - تعالى : ساقطة من ب .
  - ١١ - في ب : وضاعفه لدى .
  - ١٢ - في ب : أن اجعل .

أَحْسَنَ الْقِيَامِ ، وَيَبْلُغُ حَافِظَهَا غَايَةَ الْمَرَامِ . فَلَمْ يَسْمَعْ سِي  
إِلَّا قَبُولَ أَمْرِهِ الْمُطَاعِ ، وَامْتِثَالَهُ بِغَيْرِ دِفَاعٍ وَامْتِنَاعٍ . فَشَرَعَتْ  
فِيهِ شُرُوعَ الْمُجِيبِ ، وَمَا تَوَفَّقِي إِلَّا بِاللَّهِ ، عَلَيْهِ تَوَكَّلْتُ وَالِيهِ  
أُنِيبُ .

### أَوَّلُ الْقَعِيدَةِ :

١ - حَفِظْتُ وَعَظًا عَظِيمًا مَظْهَرُ الظَّفَرِ

ظَعَنْتُ يَقْظَانُ عَنْ ظَلَمٍ عَلَى نَظَرٍ  
هَذِهِ الْقَعِيدَةُ مِنَ الْبَسِيطِ ، وَأَصْلُهُ : مُسْتَفْعِلُنْ فَنَاعِلُنْ ،  
أَرْبَعَ مَرَّاتٍ . وَيَقْطَعُ عَلَى هَذَا بِمُرَاعَاةِ الزَحْفَاتِ الْجَائِزَةِ الْإِلَازِمَةِ  
وغيرِهَا ، كَمَا يُنْقَلُ مُسْتَفْعِلُنْ إِلَى مَفَاعِلُنْ ، وَفَاعِلٌ إِلَى فَعْلُنْ  
وَنَحْوِهِ بِمَا يُشْرَفُ فِي مَوْضِعِهِ . وَقَدْ جَمَعْتُ الْأَبْيَاتُ الْأَرْبَعَةَ الَّتِي  
أَوَّلُهَا هَذَا الْبَيْتُ وَآخِرُهَا : فِي ظِلَالِ الْهَدْيِ . . . الْبَيْتُ ، جَمِيعُ مَا فِي  
الْقُرْآنِ مِنَ الْغَاءَاتِ .<sup>١</sup> وَسَيَأْتِي تَفْصِيلُ مَا وَقَعَ مُخَالَفًا لِذَلِكَ وَأَبَيَّنَهُ  
إِنْ شَاءَ اللَّهُ تَعَالَى .

فَقُولِي : حَفِظْتُ ، هُوَ بِالْغَاءِ ، وَمَا كَانَ مِنْ مَعْنَاهِ  
أَسْمًا كَانَ أَوْ فِعْلًا ، فَالْأَسْمُ نَحْوُ : «حَفِظًا ذَلِكَ تَقْدِيرُ الْمَزِيدِ  
الْعَلِيمِ»<sup>٢</sup> وَ «إِنِّي حَفِيزٌ عَلَيْهِمُ»<sup>٣</sup> . وَالْفِعْلُ نَحْوُ : «بِمَا حَفِظَ

١ - فِي حَاشِيَةِ ق (نَسْخَةُ : وَيُنْبِلُ) .

٢ - فِي ب : مُسْتَفْعِلًا .

٣ - فِي الْأَصْلَيْنِ : بِمُرَاعَاةِ

٤ - فِي ب : الْإِثْبَةِ .

٥ - فِي ب : نَقُولُ .

٦ - بَعْدَهُ فِي ق : مِنَ الْقُرْآنِ .

٧ - فِي ب : الطَّاقَةُ

٨ - وَمَا كَانَ مِنْ مَعْنَاهِ : سَاقِطٌ مِنْ ب .

٩ - فَعَلْتُ (١٢:٤١)

١٠ - فِي ق : وَاللَّهُ .

١١ - يَوْسُفُ ١٢: ٥٥ .



اللَّهُ<sup>١</sup> . وَأَمَّا : وَعَظًا ، إِذَا كَانَ مِنَ الْأَنْذَارِ وَالتَّذْكِيرِ  
فَبِالظَّاهِرِ أَمَّا كَانَ أَوْ فِعْلًا ، نَحْوُ قَوْلِهِ تَعَالَى : «أَوْعَظْتَ أَمْ لَمْ  
تَكُنْ مِنَ الْوَاعِظِينَ»<sup>٢</sup> . وَأَمَّا قَوْلُهُ تَعَالَى : «الَّذِينَ جَعَلُوا الْقُرْآنَ  
عِجِينَ»<sup>٣</sup> فَبِالضَّاهِرِ ، وَسَنَبَّهَ عَلَيْهِ .

وَأَمَّا عَظِيمًا ، فَبِالظَّاهِرِ نَحْوُ قَوْلِهِ تَعَالَى : «الْعَلِيِّ  
الْعَظِيمِ»<sup>٤</sup> و «عَذَابٌ عَظِيمٌ»<sup>٥</sup> ، أَوْ فِعْلًا نَحْوُ : «وَمَنْ يُعَظِّمْ شَعَائِرَ  
اللَّهِ»<sup>٦</sup> .

وَأَمَّا مُظْهِرٌ ، فَبِالظَّاهِرِ نَحْوُ قَوْلِهِ تَعَالَى : لِيُظْهِرَهُ عَلَى  
الدِّينِ كُلِّهِ<sup>٧</sup> ، وَنَحْوُ قَوْلِهِ تَعَالَى : فَاصْبِرُوا طَاهِرِينَ<sup>٨</sup> ، وَنَحْوُ :  
«ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ»<sup>٩</sup> .

وَأَمَّا الظُّفَرُ<sup>١٠</sup> ، فَبِالظَّاهِرِ مِنْهُ قَوْلُهُ تَعَالَى : مِنْ بَعْدِ  
أَنْ أَظْفَرَكُمْ عَلَيْهِمْ<sup>١١</sup> ، يَعْنِي أَمَكَّنَكُمْ مِنْهُمْ وَأَقْدَرَكُمْ عَلَيْهِمْ .  
وَأَمَّا طَعَنْتُ ، فَبِالظَّاهِرِ مِنْهُ قَوْلُهُ تَعَالَى : يَوْمَ

- 
- ١ - النساء ٤ : ٣٤
  - ٢ - نحو : ساقطة من ب .
  - ٣ - الشعراء ٢٦ : ١٣٦ .
  - ٤ - الحجر ١٥ : ٩١
  - ٥ - في ب : وبعد سيأتي ذكره .
  - ٦ - البقرة ٢ : ٢٥٥ .
  - ٧ - في آيات كثيرة ، وأولها البقرة ٢ : ٧
  - ٨ - الحج ٢٢ : ٣٢
  - ٩ - وردت في ثلاث آيات : التوبة ٣٣ : ٩ ، الفتح ٢٨ : ٤٨ ، الصف ٩ : ٦١ .
  - ١٠ - قوله تعالى : ساقطة من ق .
  - ١١ - الصف ٦١ : ١٤ .
  - ١٢ - الروم ٣٠ : ٤١ .
  - ١٣ - في ب : الظن .
  - ١٤ - الفتح ٤٨ : ٢٤ .
  - ١٥ - قوله تعالى : ساقطة من ب .

ظَمَنِكُمْ وَيَوْمَ إِقَامَتِكُمْ<sup>١</sup> .

وَأَمَّا يَقْظَانُ، فَبِالْظَّاءِ وَمِنْهُ قَوْلُهُ تَعَالَى : وَتَحْسَبُهُمْ  
إِبْقَاعًا<sup>٢</sup> ، ضَدَّ الرُّقُودِ .

وَأَمَّا الظُّلُمُ، فَبِالْظَّاءِ أَسْمًا كَانَ أَوْ فِعْلًا ، نَحْوُ  
قَوْلِهِ تَعَالَى : مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ<sup>٣</sup> ، يَعْنِي صَدِيقًا . وَقَوْلُهُ  
تَعَالَى : لَا ظُلْمَ الْيَوْمَ<sup>٤</sup> ، وَقَوْلُهُ تَعَالَى : وَمَا ظَلَمْنَاهُمْ وَلَكِنْ  
كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ<sup>٥</sup> .

وَأَمَّا النَّظَرُ الَّذِي هُوَ مِنْ نَظَرِ الْعَيْنِ فَبِالْظَّاءِ، نَحْوُ  
قَوْلِهِ تَعَالَى : أَفَلَا يَنْظُرُونَ إِلَى الْآيِلِ كَيْفَ خُلِقَتْ<sup>٦</sup> ، وَالَّذِي مِنْ  
النَّظَارَةِ وَهِيَ الْحَسَنُ بِالضَّادِ ، وَسَيَجِيءُ ذِكْرُهُ .

٢ - كَظُمْتُ غَيْظِي لِظَمَانٍ مِنْ شَوَاطِئِ لَظَى

تَظَاهَرَ الْفُظْ ظَهَرَ الظَّنَّ بِالظَّنِّ

كَظُمَ الْغَيْظُ : أَنْ يَمْلِكَ الْأَنْسَانُ نَفْسَهُ فِي الْغَضَبِ فَلَا

يُظْهِرُ عَلَيْهِ أَثَرَهُ قَوْلًا وَلَا فِعْلًا ، هُوَ بِالْظَّاءِ . نَحْوُ قَوْلِهِ تَعَالَى :

١ - النحل ١٦ : ٨٠ .

٢ - الكهف ١٨ : ١٨ .

٣ - في الاصلين : فما .

٤ - غافر ٤٠ : ١٨ .

٥ - يعنني صديقًا ، ساقط من ق ، وفي ب : صديق .

٦ - غافر ٤٠ : ١٧ .

٧ - النحل ١٦ : ١١٨ ، وفي ب : وما ظلمناهم ولكن كانوا هم

الظالمين . الزخرف ٤٣ : ٧٦ .

٨ - الغاشية ٨٨ : ١٧ .

٩ - في ب : والذي من الضاد فهو بمعنى الحسن .

١٠ - في ب : وأما الكظم أن .

١١ - ولا : ساقطة من ب .



”وَالْكَاطِبِينَ الْغَيْظُ“

وَأَمَّا الْغَيْظُ ، الَّذِي هُوَ زِيَادَةُ الْغَضَبِ ، فَبِالظَّاءِ آسَماً  
كَانَ أَوْ فِعْلاً ، نَحْوُ قَوْلِهِ تَعَالَى : ”تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ“ وَقَوْلِهِ  
تَعَالَى : ”لِيَغْیِظَ بِهِمُ الْكُفَّارُ“ . وَإِذَا كَانَ مِنَ النَّقْصِ نَحْوُ قَوْلِهِ  
تَعَالَى : ”وَمَا تَغْیِضُ الْأَرْجَامُ“ ، أَيْ تَنْقُصُ ، وَقَوْلِهِ تَعَالَى : ”وَغِیْضُ  
الْمَاءِ“ ، أَيْ نَقْصُ ، فَبِالضَّادِ وَسَبْجِيٌّ .

وَأَمَّا الظَّمَانُ ، وَهُوَ الْعَطِشُ ، فَبِالظَّاءِ . نَحْوُ قَوْلِهِ  
تَعَالَى : ”لَا يُصِيبُهُمْ ظَمَأٌ“ وَقَوْلِهِ تَعَالَى : ”يَحْسَبُهُ الظَّمَانُ مَاءً“ ،  
وَقَوْلِهِ تَعَالَى : ”وَأَنْتَ لَا تَظْمَأُ فِيهَا“ .

وَأَمَّا الشُّوَاطِفُ فَهِيَ لَهَبُ النَّارِ الْخَالِصِ ، وَهُوَ بِالظَّاءِ .  
نَحْوُ قَوْلِهِ تَعَالَى : ”يُرْسَلُ عَلَيْكُمَا شَوْاطِئُ مِنْ نَارٍ“ .

وَأَمَّا لُظَى فَاسْمٌ لِجَهَنَّمَ ، وَهُوَ بِالظَّاءِ . نَحْوُ قَوْلِهِ تَعَالَى :

- ١ - من هنا الى قوله ٠٠ : أَوْفِعْلاً نَحْوُ قَوْلِهِ تَعَالَى ، سَاقَطٌ مِنْ ب .
- ٢ - آل عمران ٣ : ١٣٤ .
- ٣ - الملك ٦٧ : ٨ .
- ٤ - الفتح ٤٨ : ٢٩ .
- ٥ - الرعد ١٣ : ٨ .
- ٦ - في ب : بِمَعْنَى .
- ٧ - هود ١١ : ٤٤ .
- ٨ - في ب : بِمَعْنَى .
- ٩ - في ب : وَقَوْلُهُ .
- ١٠ - التوبة ٩ : ١٢٠ .
- ١١ - يحسبه : سَاقِطَةٌ مِنْ ب .
- ١٢ - النور ٢٤ : ٣٩ .
- ١٣ - وَاَنْتَ : سَاقِطٌ مِنْ ب .
- ١٤ - في ب : تَظْمَأُ ، وَهُوَ صَوَابٌ . وَالرَّسْمُ الْمَذْكُورُ أَعْلَاهُ هُوَ رِسْمُ الْمَصْحَفِ .
- ١٥ - طه ٢٠ : ١١٩ .
- ١٦ - في ب : هُوَ .
- ١٧ - الرحمن ٥٥ : ٣٥ .
- ١٨ - في ب : اللَّظَى .

”كَلَّا إِنَّهَا لَلَّتْ نَزَاعَةً لِلشَّوَى<sup>١</sup>“ ، وَقَوْلِهِ تَعَالَى : فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى<sup>٢</sup> .

وَأَمَّا تَظَاهَرَ فَبِالظَّاءِ . نَحْوُ قَوْلِهِ تَعَالَى : تَظَاهَرُونَ عَلَيْهِمْ بِالْأَثَمِ وَالْعُدْوَانِ<sup>٣</sup> ، أَيُّ تَعَاوَنُونَ ، وَقَوْلِهِ تَعَالَى : وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ<sup>٤</sup> ، أَيُّ عَاوَنُوهُمْ ، وَقَوْلِهِ تَعَالَى : وَإِنْ تَظَاهَرَا عَلَيْهِ<sup>٥</sup> ، أَيُّ تَعَاوَنَا .

وَأَمَّا الْفَطَّ ، الَّذِي بِمَعْنَى الْجَافِي<sup>٦</sup> ، فَبِالظَّاءِ . نَحْوُ قَوْلِهِ تَعَالَى : وَلَوْ كُنْتَ فَطًّا غَلِيظَ الْقَلْبِ<sup>٧</sup> . وَالَّذِي بِمَعْنَى التَّفَرَّقِ بِالضَّادِ . نَحْوُ قَوْلِهِ تَعَالَى : لَا تَفْضُوا مِنْ حَوْلِكِ ، أَيُّ<sup>٨</sup> تَفَرَّقُوا ، وَسَيَجِيءُ ذِكْرُهُ .

وَأَمَّا ظَهَرَ فَبِالظَّاءِ ، وَالْمُرَادُ بِهِ صَلَاةُ الظَّهِيرِ وَقَسَمَ الظَّهِيرَةِ . نَحْوُ قَوْلِهِ تَعَالَى : وَحِينَ تَظْهَرُونَ<sup>٩</sup> ، وَنَحْوُ قَوْلِهِ تَعَالَى : وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ<sup>١٠</sup> .

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- ١ - المَعَارِجُ ٧٠ : ١٥ .
  - ٢ - اللَّيْلِ ٩٢ : ١٤ .
  - ٣ - الْبَقَرَةُ ٢ : ٨٥ .
  - ٤ - فِي ب : بِمَعْنَى .
  - ٥ - الْأَحْزَابُ ٣٣ : ٢٦ .
  - ٦ - فِي ب : يَعْنِي .
  - ٧ - التَّحْرِيمُ ٦٦ : ٤ .
  - ٨ - فِي ب : يَعْنِي .
  - ٩ - فِي ب : جَافِي .
  - ١٠ - آلُ عِمْرَانَ ٣ : ١٥٩ .
  - ١١ - الْآيَةُ السَّابِقَةُ .
  - ١٢ - فِي ب : يَعْنِي .
  - ١٣ - الرُّومُ ٣٠ : ١٨ .
  - ١٤ - النُّورُ ٢٤ : ٥٨ .

وَأَمَّا الظَّنُّ ، إِذَا لَمْ يَكُنْ بِمَعْنَى الْبُخْلِ ، فَبِالظَّاءِ .  
 نَحْوُ قَوْلِهِ تَعَالَى : « تَظُنُّونَ بِاللَّهِ الظُّنُونَا » ١ « وَظَنَنْتُمْ ظَنُّ السَّوءِ » ٢  
 وَإِذَا كَانَ بِمَعْنَى الْبُخْلِ فَبِالضَّادِ ، وَسَيَأْتِي ذِكْرُهُ .  
 وَأَمَّا الظُّفْرُ فَبِالظَّاءِ . نَحْوُ قَوْلِهِ تَعَالَى : « وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ » ٣ .

٣ - ظُهُورُ لَفْظِ الضَّلَالِ الْحُظْرُ حَظٌّ هَوْنِي  
 أَنْظُرْ غَلِيظًا وَفِي الظَّلْمَاءِ فَأَمْتَكِرِ  
 أَمَّا ظُهُورٌ ، وَهُوَ جَمْعُ ظَهْرٍ ، فَبِالظَّاءِ . نَحْوُ قَوْلِهِ  
 تَعَالَى : « جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ » ٤ . وَقَوْلُهُ تَعَالَى : « يَحْمِلُونَ  
 أَوْزَارَهُمْ عَلَى ظُهُورِهِمْ » ٥ ، وَقَوْلُهُ تَعَالَى : « الَّذِينَ يَظَاهِرُونَ مِنْكُمْ » ٦ .  
 وَأَمَّا لَفْظُ الظَّاءِ . نَحْوُ قَوْلِهِ تَعَالَى : « مَا يَلْفِظُ مِنْ قَوْلٍ » ٧ .  
 وَأَمَّا الضَّلَالُ ، إِذَا كَانَ بِمَعْنَى التَّحَسُّرِ وَإِخْطَاءِ الصَّوَابِ  
 فَبِالضَّادِ . وَأَمَّا إِذَا كَانَ بِمَعْنَى الدَّوَامِ وَالِاسْتِمْرَارِ فَبِالظَّاءِ .  
 ذَلِكَ فِي تِسْعَةِ مَوَاضِعَ ٨ ، وَسَيَجِيءُ تَفْصِيلُهُ مَبِينًا .  
 وَأَمَّا الْحُظْرُ ، إِذَا كَانَ بِمَعْنَى الْمَنْعِ ، فَبِالظَّاءِ . نَحْوُ

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- ١ - الْأَخْزَابُ ٣٣ : ١٠
  - ٢ - الْوَاوُ سَاقِطَةٌ مِنَ الْأَصْلِيِّينَ وَالسِّيَاقُ يَقْتَضِيهَا .
  - ٣ - السَّوءُ : سَاقِطَةٌ مِنْ ب .
  - ٤ - الْفَتْحُ ٤٨ : ١٢ .
  - ٥ - وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا : سَاقِطَةٌ مِنْ ق .
  - ٦ - الْإِنْعَامُ ٦ : ١٤٦ .
  - ٧ - التَّوْبَةُ ٩ : ٣٥ .
  - ٨ - مِنْ ( وَقَوْلُهُ تَعَالَى « ظُهُورُهُمْ » ) سَاقِطَةٌ مِنْ ب .
  - ٩ - الْإِنْعَامُ ٦ : ٣١ .
  - ١٠ - الْمَجَادِلَةُ ٥٨ : ٢ .
  - ١١ - ق ٥٠ : ١٨ .
  - ١٢ - مَوَاضِعُ : سَاقِطَةٌ مِنْ ب .

قوله تعالى : مَحْظُورًا أَنْظُرْ<sup>١</sup> ، ونحو قوله تعالى : كَهَشِيمِ  
الْمُحْتَظِرِ<sup>٢</sup> ، وسيأتي بيانه . وأما إذا كان من : حَضَرَ بِالْمَكَانِ ،  
فبالضاد نحو قوله تعالى : وَأَسْأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ  
حَاضِرَةَ الْبَحْرِ<sup>٣</sup> .

وأما الحِطُّ ، إذا كان بمعنى التَّعْيِبِ فبالضاد ، نحو  
قوله تعالى : ذُو حِطٍّ عَظِيمٍ ، وإذا كان بمعنى الْبُعْثِ وَالْحَثِّ  
عَلَى الْفِعْلِ فبالضاد ، وسيأتي بيانه .

وأما أَنْظَرَ فبالضاد ، سواء كان مُفْرَدًا أَوْ جَمْعًا ،  
نحو قوله تعالى : أَنْظِرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ<sup>٤</sup> ، على قراءة ،  
وَمَنْ قَرَأَ بِالْهَمْزَةِ وَفَتْحِهَا وَكُسْرِ الضَّادِ .

وأما الْغَلِيظُ فبالضاد أَسْمًا كَانَ أَوْ فِعْلًا ، نحو قوله  
تعالى : مَنْ عَذَابٌ غَلِيظٌ<sup>٥</sup> ، وقوله تعالى : وَلَيَجِدُوا فِيكُمْ غِلْظَةً<sup>٦</sup> ،  
وقوله تعالى : وَأَغْلِظْ عَلَيْهِمْ<sup>٧</sup> .

وأما الظُّلْمَاءُ فبالضاد ، نحو قوله تعالى : يُخْرِجُهُمْ مِنَ  
الظُّلُمَاتِ إِلَى النُّورِ<sup>٨</sup> ، ونحو قوله تعالى : فِي ظُلُمَاتٍ ثَلَاثٍ<sup>٩</sup> ، ونحو  
قوله تعالى : قِطْعًا مِنَ اللَّيْلِ مُظْلِمًا<sup>١٠</sup> .

١ - الامراء ١٢ : ٢٠-٢١ .

٢ - القمر ٥٤ : ٣١ .

٣ - الاعراف ٧ : ١٦٣ .

٤ - في ب : حظ .

٥ - فعلت ٤١ : ٣٥ .

٦ - الحديد ٥٧ : ١٣ .

٧ - هود ١١ : ٥٨ ، فعلت ٤١ : ٥٠ .

٨ - التوبة ٩ : ١٢٣ .

٩ - التوبة ٩ : ٧٣ ، التحريم ٦٦ : ٩ .

١٠ - المائدة ٥ : ١٦ .

١١ - الزمر ٣٩ : ٦ .

١٢ - يونس ١٠ : ٢٧ .

٤ - فَنَفِي ظِلَالِ الْهُدَى فَوْزٌ لِّطَالِبِهِ

وَالْمَعْظُمُ فِي جَبْرِهِ بِرُوءٍ لِّمُنْتَظِرٍ

وَأَمَّا الظَّلَالُ فَبِالظَّاءِ ، نَحْوُ قَوْلِهِ تَعَالَى : « إِنَّ الْمُتَّقِينَ

فِي ظِلَالٍ وَعُيُونٍ »<sup>١</sup> ، وَنَحْوُ قَوْلِهِ تَعَالَى : « وَنَدْخِلُهُمْ ظِلَالًا ظَلِيلًا »<sup>٢</sup> ،

وَنَحْوُ قَوْلِهِ تَعَالَى : « أَنْطَلِقُوا إِلَى ظِلِّ »<sup>٣</sup> ، وَنَحْوُ قَوْلِهِ تَعَالَى :

« يَوْمَ الظُّلَّةِ »<sup>٤</sup> ، وَنَحْوُ قَوْلِهِ تَعَالَى : « فِي ظِلِّ مِنَ الْغَمَامِ »<sup>٥</sup> .

وَأَمَّا الْمَعْظُمُ فَبِالظَّاءِ ، مَعْرِفَةٌ كَانَتْ أَوْ نَكِيرَةً . نَحْوُ

قَوْلِهِ تَعَالَى : « مَنْ يُحْيِ الْعِظَامَ »<sup>٦</sup> ، وَنَحْوُ قَوْلِهِ تَعَالَى : « فَخَلَقْنَا

الْمُضْغَةَ عِظَامًا فَكَمْوْنَا الْعِظَامَ لَحْمًا »<sup>٧</sup> ، وَنَحْوُ قَوْلِهِ تَعَالَى : « إِذَا

كُنَّا عِظَامًا وَرَفَاتًا »<sup>٨</sup> .

وَأَمَّا الْمُنْتَظِرُ ، وَمَعْنَاهُ الْمُتَرَقِّبُ ، فَبِالظَّاءِ ، نَحْوُ

قَوْلِهِ تَعَالَى : « فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ »<sup>٩</sup> ، وَنَحْوُ قَوْلِهِ

تَعَالَى : « فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامٍ »<sup>١٠</sup> .

• جَمَعْتُ ظَاءَاتِ آيَاتِ الْقُرْآنِ فَخُذْ

تَفْصِيلَ مُشْتَبِهَاتِ سَمْعَةٍ غَرَرِ

١ - المرسلات ٢٢ : ٤١ ، وفي ب : إذا المتقين ٥٥

٢ - النساء ٤ : ٥٧ .

٣ - المرسلات ٢٢ : ٣٥ .

٤ - الشعراء ٢٦ : ١٨٩ .

٥ - البقرة ٢ : ٢١٠ .

٦ - يس ٣٦ : ٧٨ .

٧ - المؤمنون ٢٤ : ١٤ .

٨ - الاسراء ١٢ : ٤٩ و ٩٨ .

٩ - الاعراف ٧ : ٧١ ، يونس ١٠ : ٢٠ و ١٠٢ .

١٠ - يونس ١٠ : ١٠٢ .

حَوَتْ الْأَبْيَاتُ الْأَرْبَعَةُ<sup>١</sup> الَّتِي تَقَدَّمَتْ هَذَا الْبَيْتَ جَمِيعَ  
مَا فِي الْقُرْآنِ مِنَ الظَّاهَاتِ<sup>٢</sup> الْمُتَّفِقِ عَلَيْهَا وَالْمُخْتَلَفِ فِيهَا وَهِيَ  
ثَلَاثُونَ ظَاهًا ، لَكِنَّ سَبْعَةَ الْفَظَاتِ<sup>٣</sup> بِمَا تَقَدَّمَ فِي الْأَبْيَاتِ الْأَرْبَعَةِ  
قَدْ جَاءَتْ فِي مَوَاضِعَ بِالْفَظِّ لِاخْتِلَافِ مَعَانِي تِلْكَ الْفَظَاتِ ، وَهِيَ  
هَذِهِ الْكَلِمَاتُ السَّبْعُ<sup>٤</sup> الَّتِي تَأْتِي فِي هَذَا الْبَيْتِ مُجْمَلَةً وَيَأْتِي  
تَفْصِيلُهَا وَاحِدَةً وَاحِدَةً عَلَى أَحْسَنِ طَرِيقٍ مُسْتَوْفِيًا إِلَى آخِرِهِ  
إِنْ شَاءَ اللَّهُ تَعَالَى .

٦ - حَظٌّ وَحَظْرٌ وَعِظٌ أَمِرٌ بِفَضْلٍ  
عَابَهُ وَعَظُّ فَظٍّ شَاقِبُ النَّظَرِ  
٧ - فَالْحَظُّ بِالظَّاهِ إِلَّا الْحَاقَّةُ أَتَلُّهَا

بِالْفَظِّ وَالْفَجْرُ وَالْمَاعُونُ عَنْ خَبَرِ  
الْحَظِّ الَّذِي بِمَعْنَى النَّعِيبِ بِالظَّاهِ كَمَا تَقَدَّمَ ، وَقَدْ  
وَرَدَ بِالْفَظِّ بِمَعْنَى الْحَثِّ فِي سُورَةِ الْحَاقَّةِ وَسُورَةِ الْفَجْرِ وَسُورَةِ  
الْمَاعُونِ . فَالَّذِي فِي سُورَةِ الْحَاقَّةِ قَوْلُهُ تَعَالَى : " وَلَا يَحْضُ عَلَى  
طَعَامِ الْمُسْكِينِ<sup>٥</sup> " ، وَالَّذِي فِي سُورَةِ الْفَجْرِ قَوْلُهُ تَعَالَى : " وَلَا  
تَحَاضُّونَ عَلَى طَعَامِ الْمُسْكِينِ<sup>٦</sup> " ، فَفِي هَذِهِ السُّورِ الثَّلَاثِ تَنْتَلِي  
بِالْفَظِّ لِكُونِهِ مِنَ الْهَئِثِّ وَالْحَثِّ .

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- ١ - فِي ب : ظَاهَاتِ الْأَبْيَاتِ الْأَرْبَعَةِ .
  - ٢ - فِي ب : الْمُتَّفِقَةِ عَلَيْهَا وَالْمُخْتَلَفَةِ فِيهَا .
  - ٣ - فِي ب : الظَّاهَاتِ السَّبْعُ .
  - ٤ - الَّتِي : سَاقِطَةٌ مِنْ ب .
  - ٥ - طَرِيقٌ : سَاقِطَةٌ مِنْ ب .
  - ٦ - فِي ب : مَسُوفًا ، وَفِي ق : مُسْتَوْفِيًا .
  - ٧ - الْحَاقَّةُ ٦٩ : ٣٤ ، وَابْيَضَ سُورَةُ الْمَاعُونِ ١٠٧ : ٣ .
  - ٨ - قَوْلُهُ ( وَالَّذِي الْمُسْكِينِ ) سَاقِطٌ مِنْ ب .
  - ٩ - الْفَجْرُ ٨٩ : ١٨ .

٨ - وَالْحَضَرُ بِالضَّادِ إِلَّا مَوْضِعَيْنِ فَنَفِي

مُحَانٍ بِالظَّاءِ مَحْظُورٌ أَوْ فِي الْقَمَرِ

٩ - بِالظَّاءِ يُتْلَى وَذَا مِنْ قَبْلِهِ كَهَشِيمٍ

أَقْرَأُ وَذَا مِنْ بِمَعْنَى الْمَنْعِ فَادْكِرْ

وَأَمَّا الْحَضَرُ الَّذِي بِالضَّادِ فَمِنْ الْحُضُورِ ضِدَّ الْغَيْبَةِ<sup>١</sup>، أَسْمَاءٌ

كَانَ أَوْ فِعْلاً . نَحْوَ قَوْلِهِ تَعَالَى : "كُلُّ شَيْءٍ مَخْتَصَرٌ" ، وَقَوْلِهِ تَعَالَى

"فَلَمَّا حَضَرُوهُ قَالُوا أَنْعِتُوا"<sup>٢</sup> . وَقَدْ جَاءَ بِالظَّاءِ بِمَعْنَى الْمَنْعِ فِي

قَوْلِهِ تَعَالَى فِي سُورَةِ بَنِي إِسْرَائِيلَ : "وَمَا كَانَ عِطَاءُ رَبِّكَ مَحْظُورًا"<sup>٣</sup>

وَقَوْلِهِ تَعَالَى فِي سُورَةِ الْقَمَرِ : "فَكَانُوا كَهَشِيمِ الْمُخْتَطِرِ"<sup>٤</sup> ، وَلَمْ يَر

ثَالِثَ لِهَمَا فِي الْقُرْآنِ .

١٠ - وَالْفَيْضُ بِالظَّاءِ إِلَّا غِيْضُ هُودٍ وَمَا

تَغِيْضُ فِي الرَّعْدِ فَاتَّبَعَ صَادِقَ الْخَبَرِ

وَأَمَّا الْفَيْضُ الَّذِي هُوَ عِبَارَةٌ عَنْ شِدَّةِ الْغَضَبِ وَزِيَادَتِهِ فَبِالظَّاءِ ،

وَتَقَدَّمَ تَمْثِيلُهُ . وَقَدْ جَاءَ بِمَعْنَى النَّقْصِ ، وَهُوَ بِالضَّادِ فِي مَوْضِعَيْنِ

فِي الْقُرْآنِ ، أَحَدُهُمَا فِي سُورَةِ هُودٍ وَهُوَ قَوْلُهُ تَعَالَى : "وَغِيْضُ

١ - فِي الْأَصْلَيْنِ : وَذِي .

٢ - فِي الْأَصْلَيْنِ : مِنْ ، وَالْفَاءُ يَقْتَضِيهَا السِّيَاقُ .

٣ - فِي ب : الْغَيْبِ .

٤ - الْقَمَرِ ٥٤ : ٢٨ .

٥ - تَعَالَى : سَاقِطَةٌ مِنْ ب .

٦ - الْإِحْقَافُ ٤٦ : ٢٩ .

٧ - بِالظَّاءِ : سَاقِطٌ مِنْ ق .

٨ - الْإِسْرَاءُ (بَنِي إِسْرَائِيلَ) ١٧ : ٢٠ .

٩ - الْقَمَرِ ٥٤ : ٣١ .

١٠ - فِي ب : يَرَى .

١١ - فِي الْأَصْلَيْنِ : بِالظَّاءِ .

السَّاءُ<sup>١</sup>، وَثَانِيَهُمَا فِي سُورَةِ الرَّعْدِ وَهُوَ قَوْلُهُ تَعَالَى "وَمَا تَغِيغُ  
الْأَرْحَامُ وَمَا تَزْدَادُ"<sup>٢</sup>.

١١ - وَفِي الظَّلَالِ آفْتَبَاهُ سَوْفَ أَوْضَحُهُ

كَشَفًا بِرُوقِ لَتَالِي الذِّكْرِ بِالْفِكَرِ

١٢ - فَالْكُلُّ بِالضَّادِ إِلَّا تِسْعَةً تُلَبَّسَتْ

بِالظَّاءِ مِنْ غَيْرِ خَلْفٍ عِنْدَ مُعْتَبِرِ

١٣ - مِنَ السَّمَاءِ فَظَلُّوا الْحِجْرَ مُورِدُهَا

وَالنَّحْلُ فِيهَا بِأَلَانَشَى ظَلٌّ فَافْتَكِرِ

١٤ - كَذَا الَّذِي ظَلَّتْ فِي طُهُ وَبَعْدَ فَظَلَّتْ

هَكَذَا فَظَلَّ أَعْدَدٌ وَلَا تَجُرِ

١٥ - هَذَيْنِ فِي الشَّعْرَاءِ، الرُّومُ فِيهِ لَظَلُّوا

مَنْ فَيَظْلُلَنَّ فِي الشُّورَى مِنَ السُّورِ

١٦ - وَظَلَّ فِي الزُّخْرَفِ أَقْرَأَ قَبْلَهُ مَثَلًا

وَفِي إِذَا وَقَعَتْ فَظَلْتُمْ أَعْتَبِرِ

وَأَمَّا الظَّلَالُ الَّذِي هُوَ ضِدُّ الْهِدَايَةِ فَبِالضَّادِ • وَقَدْ

وَرَدَ بِالظَّاءِ بِمَعْنَى الدَّوَامِ وَالْإِسْتِمْرَارِ فِي تِسْعَةِ مَوَاضِعَ لَا غَيْرَ فِي

الْقُرْآنِ بِإِجْمَاعِ الْقُرَّاءِ وَالنَّقَلَةِ • فَأَوَّلُ التَّسْعَةِ فِي الْحِجْرِ، وَهُوَ

قَوْلُهُ تَعَالَى: "وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ

يَعْرِجُونَ" • أَيْ آسَمَرُوا • وَالثَّانِي فِي النَّحْلِ، وَهُوَ قَوْلُهُ تَعَالَى:

١ - هود ١١ : ٤٤ •

٢ - وما تزداد : ساقطة من ب •

٣ - الرعد ١٣ : ٨ •

٤ - في الاصلين : بالظاء •

٥ - الحجر ١٥ : ١٤ •



”وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا ۖ“ <sup>١</sup> أَيْ دَامَ . وَالثَّالِثُ فِي طِهْ وَهُوَ قَوْلُهُ تَعَالَى : ”وَأَنْظُرْ إِلَىٰ إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا“ <sup>٢</sup> أَيْ دُمْتَ . وَالرَّابِعُ وَالْخَامِسُ فِي سُورَةِ الشُّعَرَاءِ ، أَحَدُهُمَا قَوْلُهُ تَعَالَى : ”فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ“ <sup>٣</sup> أَيْ دَامَتْ ، وَالْآخَرُ قَوْلُهُ تَعَالَى : ”نَعْبُدُ أَصْنَامًا فَنَنْظِلُّ لَهَا عَاكِفِينَ“ <sup>٤</sup> أَيْ فَنَسُدُّومُ . وَالسَّادِسُ فِي سُورَةِ الرُّومِ وَهُوَ قَوْلُهُ تَعَالَى : ”وَلَيْتُنَا أُرْسِلْنَا رِجَالًا فَرَاوُهُ مُصَفَّرًا لِّظُلُومٍ مِّنْ بَعْدِهِ يَكْفُرُونَ“ <sup>٥</sup> أَيْ لَدَامُوا . وَالسَّابِعُ فِي الشُّورَى وَهُوَ قَوْلُهُ تَعَالَى : ”فَيُظْلَلْنَ رَوَاكِدَ عَلَىٰ ظُهُرِهِ“ <sup>٦</sup> أَيْ فَيُدْمَنَ . وَالثَّامِنُ فِي الزُّخْرَفِ وَهُوَ قَوْلُهُ تَعَالَى : ”وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا“ <sup>٧</sup> أَيْ دَامَ . وَالتَّاسِعُ فِي الْوَاقِعَةِ وَهُوَ قَوْلُهُ تَعَالَى : ”فَظَلَّتُمْ تَفَكُّهُونَ“ <sup>٨</sup> أَيْ فَدَمْتُمْ .

## ١٧ - وَالْوَعْظُ بِالظَّاءِ فِي الْقُرْآنِ أَجْمَعِهِ

سِوَى عِصْيَنِ آلِ نُوَوحٍ فِي الْحَجْرِ فَاخْتِصِرْ

وَأَمَّا الْوَعْظُ الَّذِي هُوَ الْأَنْذَارُ وَالتَّذَكُّيرُ فَالظَّاءُ أَيْسَنُ

جَاءَ . وَأَمَّا الْعِصْيَانُ الَّذِي فِي الْحَجْرِ وَهُوَ قَوْلُهُ تَعَالَى : الَّذِينَ

١ - النحل ١٦ : ٥٨ .

٢ - في ب : فانظر .

٣ - طه ٢٠ : ٩٧ .

٤ - في ب : الشعري .

٥ - الشعراء ٢٦ : ٤ .

٦ - نعبد اصناما : ساقطة من ق .

٧ - الشعراء ٢٦ : ٧١ .

٨ - الروم ٣٠ : ٥١ .

٩ - الشورى ٤٢ : ٢٣ .

١٠ - الزخرف ٤٣ : ١٧ .

١١ - الواقعة ٥٦ : ٦٥ .

١٢ - في الاصلين : بالظاء .

جَعَلُوا الْقُرْآنَ عِضِينَ<sup>١</sup> ، أَي مَتَفَرِّقِينَ فَبِالضَّادِ . وَهُوَ جَمْعُ  
عِضَةٍ . قَالَ صَاحِبُ الْكَشَافِ : « وَهُوَ جَمْعُ عِضَةٍ ، وَأَصْلُهَا عِضْرَةٌ  
عَلَى فِعْلَةٍ ، مِنْ عَضِيَ الشَّاةُ إِذَا جَعَلَهَا أَغْضَاءً<sup>٢</sup> . وَقِيلَ : فِعْلَةٌ  
مِنْ عِضْتُهُ إِذَا بَهَتَهُ . وَعَنْ عِكْرَمَةَ<sup>٣</sup> : الْعِضَةُ السَّحَرُ بِلِسَانِ  
قُرَيْشٍ ، يَقُولُونَ لِلسَّاجِرِ : عَاضِيَةٌ<sup>٤</sup> ، وَنَقَمَانُهَا عَلَى الْوَجْهِ الْأَوَّلِ  
وَإِوَاءُ عَلَى الشَّانِي هَاءٌ<sup>٥</sup> . »

# ١٨ - وَالْفَضُّ بِالضَّادِ فِي كُلِّ الْقُرْآنِ سِوَى

لَوْ كُنْتَ فَظًّا فَلِنْ فِي الْقَوْلِ وَأَصْطَبِرَ  
وَأَمَّا الْفَضُّ الَّذِي هُوَ التَّفَرُّقُ فَبِالضَّادِ ، نَحْوُ قَوْلِهِ  
تَعَالَى : « حَتَّى يَنْفَضُّوا<sup>٦</sup> » أَوْ قَوْلِهِ تَعَالَى : « لَآئِنْفَضُوا مِنْ حَوْلِكَ<sup>٧</sup> »  
أَي تَفَرَّقُوا . وَأَمَّا الْفَضُّ الَّذِي هُوَ الْخِشْنُ خُدَّ اللَّيِّنِ فَبِالضَّادِ ،  
نَحْوُ قَوْلِهِ تَعَالَى : « لَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ<sup>٨</sup> » أَي جَانِبِيًّا ،  
وَلَا نَظِيرَ لَهُ فِي الْقُرْآنِ .

- ١ - الْحَجَرِ ١٥ : ٩١
- ٢ - فِي الْأَصْلَيْنِ : أَعْظَاءُ ، وَالتَّصْرِيْبُ مِنَ الْكَشَافِ .
- ٣ - فِي الْأَصْلَيْنِ : عِضْوَةٌ ، وَالتَّصْرِيْبُ مِنَ الْكَشَافِ .
- ٤ - هُوَ عِكْرَمَةُ بْنُ عَبْدِ اللَّهِ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ ، تُوْفِيَ  
سَنَةَ ١٠٦ هـ / ٧٢٦ م ، انْظُرْ : ابْنُ خُلْكَانٍ ، وَفَيَاتُ الْأَعْيَانِ  
١ / ٣٠٢ - ٣ : بِأَقْوَاتٍ ، ارْشَادُ الْأَرِيبِ • ٦٢ / •
- ٥ - نَسَبُ الْقَوْلِ فِي لِسَانِ الْعَرَبِ ١٧ / ٤١١ إِلَى الْأَصْمَعِيِّ وَغَيْرِهِ .
- ٦ - فِي الْأَصْلَيْنِ : عَاضُوَةٌ ، وَالتَّصْرِيْبُ مِنَ الْكَشَافِ .
- ٧ - الزَّمَخْشَرِيُّ ، الْكَشَافُ ١ / ٦٢ .
- ٨ - الْمَنَافِقُونَ ٦٣ : ٧ .
- ٩ - آلُ عِمْرَانَ ٣ : ١٥٩ .
- ١٠ - السُّورَةُ السَّابِقَةُ .

١١ - وَكَلَّ مَا كَانَ فِي الْقُرْآنِ مِنْ نَظَرٍ  
بِالْظَّاهِ إِلَّا ذَقِيقُ الْبُؤْسِ وَالْغُرُ

٢٠ - فِي الْقِيَامَةِ الْأُولَى وَهِيَ نَاضِرَةٌ

إِلَى كَذَا نَضْرَةٍ فِي هَلْ أَتَى أَهْتَدِرُ

٢١ - وَمِثْلُهُ نَضْرَةٌ النَّعِيمِ مَوْضِعُهَا

الْمُطَفِّفِينَ بِمَعْنَى الْحُسْنِ فِي الصُّورِ

قَوْلُهُ : فِي السُّورِ ، أَيِ فِي السُّورِ الثَّلَاثَةِ الْمَذْكُورَةِ وَبِحَسَنِ

تَوْجِيهِهِ إِلَى الْوُجُوهِ . وَحَاجِلُ الْأَبْيَاتِ الثَّلَاثَةِ أَنَّ جَمِيعَ مَا وَرَدَ فِي

الْقُرْآنِ مِنَ النَّظَرِ الَّذِي هُوَ الْبَصَرُ لِلْعَيْنِ أَوْ الْقَلْبُ تَتَلَّى بِالْظَّاهِ ،

وَقَدْ تَقَدَّمَ تَمَثُّلُهُ . وَمَا وَرَدَ بِالْغَادِ فَهُوَ مِنَ النَّفَارَةِ وَهُوَ الْحُسْنُ ،

وَذَلِكَ فِي ثَلَاثَةِ مَوَاضِعَ لِأَغْيَرِ فِي الْقُرْآنِ . أَوَّلُهَا فِي الْقِيَامَةِ وَهُوَ

قَوْلُهُ تَعَالَى : «وَجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ إِلَى رَبِّهَا نَاطِرَةٌ» ، أَيِ حَسَنَةٌ .

وِثَانِيهَا فِي هَلْ أَتَى عَلَى الْإِنْسَانِ ، نَحْوُ قَوْلِهِ تَعَالَى : «وَلَقَّاهُمْ

نَضْرَةً وَسُرُورًا» ، وَثَالِثُهَا فِي سُورَةِ الْمُطَفِّفِينَ : «تَعْرِفُ فَنِي

وَجُوهِهِمْ نَضْرَةُ النَّعِيمِ» .

٢٢ - وَالظَّنُّ بِالْظَّاهِ إِجْمَاعًا مِوَى بِخَنِيسٍ

فِي إِذَا الشَّمْسُ وَالتَّفْعِيلُ فِي الْأَثَرِ

٢٣ - فَالضَّادُ لِأَنَّ كَثِيرًا فِيهِ قَدْ تَلَيْتُ

وَاللِّكْمَانِيَّ وَالْبَعْرِيَّ ذِي الْبَعْرِ

١ - فِي الْأَصْلِينَ : وَكَلَّمَا .

٢ - الْقِيَامَةُ ٢٥ ، ٢٣ .

٣ - الْإِنْسَانُ ٢٦ ، ١١ .

٤ - الْمُطَفِّفِينَ ٨٣ ، ٢٤ .

٢٤ - وَالضَّادُّ فِيهِ عَنِ الْبَاقِينَ كُلِّهِمْ

وَالْحَمْدُ لِلَّهِ مَوْلَى النَّعْرِ وَالظَّفَرِ

لا خلاف بين القراء السبعة أن الظن في جميع القرآن بالظاء إلا قوله تعالى في إذا الشمس كورت<sup>١</sup> وما هو على الغيب بخدين<sup>٢</sup>، فقد اختلفوا فيه، فقرأ ابن كثير وأبو الحسن الكسائي<sup>٣</sup> وأبو عمرو البصري بالظاء<sup>٤</sup>، ومعناه<sup>٥</sup> على الغيب بمنهم<sup>٦</sup>. وقرأه بالضاد الباكون وهم عامم<sup>٧</sup> وحمزة وعبد الله ابن عامر ونافع<sup>٨</sup>، ومعناه<sup>٩</sup> على هذه القراءة<sup>١٠</sup> وما هو على الغيب بخيل<sup>١١</sup>. والأبيات الثلاثة الباقية غيبة عن الشرح.

٢٥ - نَظَّمْتُهَا بِتَحَرٍّ فِي مَقَاصِدِهَا

مُحَلِّيًا جِدَهَا مِنْ أَنْفَسِ الدَّرِّ

- ١ - التكوير ٨١ : ٢٤ .
- ٢ - هو عبد الله بن كثير المكي، توفي ١٢٠ هـ / ٧٣٨ م، انظر: ابن خلكان، وفيات الأعيان ٣١٤/١؛ النديم، الفهرست ٣١ .
- ٣ - هو علي بن حمزة الكوفي توفي ١٩٩ هـ / ٨١٤ م، ابن خلكان، المصدر السابق ٤١٦/١؛ النديم، المصدر السابق ٣٢ .
- ٤ - هو أبو عمرو بن العلاء البصري، توفي ١٥٤ هـ / ٧٧٠ م، انظر: ياقوت، ارشاد الأريب ٤ / ٢١٢؛ النديم، المصدر السابق ٣٠-٣١ .
- ٥ - انظر: الداني، التيسير في القراءات السبع ٢٢٠؛ القرطبي، الجامع لأحكام القرآن ٢٨٢/١٤ .
- ٦ - المصدران السابقان .
- ٧ - هو أبو بكر عامر بن بهدلة الكوفي توفي ١٢٨ هـ / ٧٤٦ م، انظر: ابن خلكان، المصدر السابق ٣٠٤/١؛ النديم، المصدر السابق ٣١ .
- ٨ - هو حمزة بن حبيب الزيات الكوفي، توفي ١٥٦ هـ / ٧٧٢ م، انظر: ابن خلكان، المصدر السابق ٢٠٩/١؛ النديم، المصدر السابق ٣٢ .
- ٩ - هو عبد الله بن عامر اليحصبي توفي ١١٨ هـ / ٧٣٦ م، انظر: النديم، المصدر السابق ٣١ .
- ١٠ - هو نافع بن عبد الرحمن المدني، توفي ١٦٩ هـ / ٧٨٥ م، انظر: ابن خلكان، المصدر السابق ١٥١/٢؛ النديم، المصدر السابق ٣١ .

- ٢٦ - سَمِيَّتْهَا عُمْدَةُ الْقُرْآنِ وَاضْحَةٌ  
أُنْبِقَتْ كَرِيضِ الْوَرْدِ وَالزَّهْرِ  
٢٧ - وَاللَّهُ أَسْأَلُ تَضْمِينَ الْعَلَاءِ عَلَى  
مُحَمَّدٍ وَذَوِيهِ قُدْوَةِ الْبَشَرِ

فَرَعَ مِنْ تَعْلِيْقِهِ مُؤَلَّفَهُ الْفَقِيرُ إِلَى اللَّهِ تَعَالَى  
عَبْدُ اللَّهِ بْنِ أَحْمَدَ بْنِ عَلِيٍّ الْكُوفِيِّ الْهَمْدُ إِنِّي  
الْمَعْرُوفُ بِأَبْنِ الْفَصِيحِ غَفَرَ اللَّهُ  
تَعَالَى لَهُ وَلَوْ الدُّيَمِ وَلَجَمِيْعِ  
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ  
سَنَةِ أَرْبَعٍ وَثَلَاثِينَ  
وَسَبْعِمِائَةٍ

---

١ - هذه خاتمة ق ، أما خاتمة ب ، فهي :  
” تمت عمدة القرآن (كذا) وهي قعيدة نظمها العالم النحرير  
عبد الله بن احمد بن علي الكوفي الهمداني للفرق بين  
ظاءات القرآن وضاداته وشرح ناظمها ايضا رحمه الله تعالى  
وهي ست وعشرون بيتا (كذا) والله الموفق . كتبت بقلم الفقير  
محمد امين الهيتاوى بن ملا عمر سنة ١٢١٦ “ .

# بُغْيَةُ الْمُزَنَادِ لِتَصْحِيحِ الضَّادِ

تأليف

عَلَى بْنِ غَانِمِ الْمُتَدْرِى

المتوفى ١٠٠٤ هـ

BUGHYAT AL-MURTĀD LI-TAŞĤĪH AL-ĀD

In the edition of this text we have depended on five MSS. There is no one among these MSS. which can be considered the origin or the basis; however the MS. ( ج ) is stated by the copyist to have been made from a MS. written by the author's student. Despite the importance of this MS. it is full of errors, misspellings and distortions, which bear witness to the mistakes either of the copyist or of the author's student. Therefore it is difficult to depend on it entirely. This also applies to the other MSS., some of which are unique in particular mistakes while agreeing with other MSS. in others.

Thus we shall base the edited text on the five MSS. with a special attention to MS. ( ج ), considering this to be the oldest one. In addition we have tried to check the author's sources, as much as possible, in order to correct his quotations.

These MSS. are:

1. The Cambridge MS. ( ج )

This MS. is no. Or.1431(8) in the Cambridge University Library. There are 33 pages, with 17 lines on every page. In general it agrees with the MS. ( ج ) in its text. There is no date or name of copyist, but the unknown copyist quotes the end of the MS. from which he transcribed his copy, which gives the year 1016 A.H. (1607 A.D.), states that it was written by the author's student <sup>c</sup>Alī b. Muḥammad b. Muṣṭafā.

2. The Princeton MS. ( ج )

This MS. is no. 313 in the Yahuda Section in the Princeton University Library. There are 16 pages, with 19 lines

on every page. Because of its tiny handwriting it is difficult to read without the help of other copies. It is dated 1130 A.H. (1717 A.D.), and was copied by <sup>c</sup>Alī b. <sup>c</sup>Abd al-Karīm.

### 3. The Berlin MS. ( ب )

This MS. is no. 7025 in the National Library in Berlin. It consists of 18 pages, with 23 lines on every page. It contains marginal notes by Amīn Madanī Hulwānī (d. 1316 A.H./1898 A.D.). He altered some words of the text replacing them by others. It is dated 1281 A.H. (1864 A.D.), and there is no mention of the copyist.

### 4. The Topkapi MS. ( ط )

This MS. is no. 2377 in the Topkapi Library in Istanbul. There are 58 pages, with 11 lines on every page. Its text agrees with MS. ( ب ) before the alteration of some words in the later. There is no mention of the date or the name of copyist.

### 5. The Cambridge MS. ( ك )

This MS. is no. Or.19 in the Cambridge University Library. There are 33 pages, with 15 lines on every page. This copy is distinguished from the others by difference in the text. There is no date or name of copyist.



في كل ناد . بين كل خاضر وباد . فايزت مع طلب  
 جميع من الاخوان . واسارة من بعض الاعيان ان  
 ارباب الغير عن عين العرش . واقبض من بين الابرار  
 العقلية والنقلية ما ترى كرضاء . فسمعت فيه  
 معتزفا بعض النباخ وقلة الزاد . مع التوكل على الله  
 والاعتقاد سائر الارض فضله المنع به في المعاد . فسمعت  
 بغية المرتاد . ففصح الصناد . قبل المخرج في المرام  
 لا بد من كنهيد الكلام . وتحريم المقام . فليعلم ان  
 اصل هذه المسئلة . انهم يطغون بالفساد . ثم وجهه  
 بالدار المعينة . والطامة الهائلة . وينزلون على من يطغ  
 بها . فربهم من الظالمين . تحب يتوهم بعضهم انهم  
 وليس كما توهمه . فقول الكلام في ثنائيات الكبرياء  
 مستحضر في عقده . فيما يحب ان يقدّمه . وفصلين  
 محطتين من الدلائل . يتوهم عن رخصته لتبسيط ودفع  
 كبريات ائمة القديمة . في بيان خبز جهاد . وما لها من الصفا  
 التي نص عليها العلماء الاثنان في الكسب المعترف . فان كل  
 علم على صيرة من الدلائل الاثبات . فان كل

الصفحة الاولى من مخطوطة  
 كبير ( ٢ )

المسلم الذي وفق للمنطق الفصيح من الاراد  
 ووقف عن الحق الصريح من لزم العناد . والصلوة  
 والسلام على سيدنا محمد . اصبحت منطق الصناد . وعلى  
 الله واصحابه المنتقاد . من المصوبات خبز انتقاد . فوجي  
 الله تعالى على العلماء الاحقاد . خصوصاً الذين يخشون الله  
 لغير العباد . ودفوا لهم ما نظروا به . وبغير التامل  
 والامتنان . فليعلم غاية المنفعة والبر  
 فبقوا للمفتق . الى الغنى الجواد . على غنى المقدر  
 لطيف الاعتقاد . لما رايت تحوّل سنة الظاهر . التي هي  
 بين البلاد . كثيرا من افاضل الناس . فضلا عن الارواح  
 مخزونة عن مقتضى العقل والنقل . في المنطق الصناد  
 وينكرون على من فاقهم . لان مخالفتها بينهم امر  
 مقنن . ويريدون ان يتبعهم من غير اصل لهم اليه  
 استناد . يتولى التوارث عن الاباء . والاحقاد . ثم يعم  
 رعاية لتبديد الأصول . ولا هداية لتبديد المصو  
 ولا تبصرة فيما فيه ارساد . ثم اياه . الا بالاثبات . فان كل

الشيخ الاسلام مفتي الانام خاتمة المجتهدين محلي السنة  
 والدين المرحوم محمد بن بستان اسكنه الله يعرف الجنان  
 كتاب كامل الارشاد هادي الخبز الاماني والرشاد  
 روي خوارزمي كل صا د بعين العلم في شمع صا د  
 فهذا كافي كاف وفاء ليسير للمقادير والاراد  
 اراج الغيب عن عن الصاد من الساعين في كسب زاد  
 فطو في المادى قد صا غن من امام عالم بالفضل شاد  
 علي الذنات قدسي الصفات علا اقصي الغلا في كل ناد  
 له في الفضل ايات عليه له الغايات من كل المباد  
 اليه ينتمي فيز المعاني به حال الوري واركي الزناد  
 محط للفتاوى وخرقته ومختار لنهج الحق هادي  
 بحرف صغرى ابدى في ليل على ان صا رجعا بانقرا د  
 دينا ذ لك لغير غير ذ كر لوصف كان به يسو والعداد  
 لراه قد خلت من يا حج  
 لمام الحكيم بعد الظا بساد  
 بحار الله ذي الفضل الموبد وتسلمهم الربو لي الحق اهد  
 مع الاحباب والال الامام بلاحد ولا عد محد يد

يقول ما وجدنا ابا ناعلي امه فان الله قد لام قابل ذلك  
 وذمة فان وصل بالنا مل والتعليل بجوبه للفظجه  
 والتحقق فليس كرمولان على حسن التوفيق والالا  
 فهو يقبول العذر جقيق هذا ما تيسر لي من التعلق  
 مع قلة الزاد في هذا الطريق وكثرة موجبات التعلق  
 ومراعاة الاجازة مجازة التطول واحسن الله وولم  
 لفي المتناول منها ما صورته تحت الرسالة الميمونة بحمد الله ولعمري على ما قل

تلاوة مولفه ترايا قدام الفضل والاخياد  
 على محمد بن مصطفى الحزينة داره عقرا له  
 ذنوبهم بالنبي المختار والله الابار  
 واصحابه الاطهار في المالك  
 من رمضان المبارك  
 سر سكر  
 والعت

[illegible][illegible]









[illegible]

روایا علی بن ابی طالب

الصفحة الأخيرة  
من مخطوطة  
برلين

شتاء كما لا يخفى على العارف فعصاها والقول ببعضه صلاة العارفين لها ليس  
 اول في القول ببعضه صلاة صحت بقطعها بها مشورته بالظواهر لا ممن قالوا  
 انها بعضه صلاة صحت لمدا عليها بالاشتباه والاستشابه بينهما وبين حرف  
 من الحروف كالظا للهيول اما من ينقطع بها عن غيره فصالحا شبيهه  
 على بعض الناس بالظا المعجمة فلا تسلك في بعضه صلاة بل بالجماع وهو الذي  
 اقول به وان لم يزل ينبغي ان يقتضي خلاف ذلك وحديث البحر الحليم الى ذلك  
 الاحكام فلذلك ينبغي الصلوة من قول القوم في صلاة من يبذل هذا  
 الحق كمن هدم ما من الا اعظم الى ختمه بوجه الاموال المتزالي الشريعة  
 فقول تركه في تنا كونه في خالف في غير كفضول بالظا او بالثال  
 ارجح من العاصين بالظا او بالثال لا التسدد وبالثال تفقد انتهى محض  
 بالعصاة ممن يبذل بها بالثال ليجتمع بها في الجملة وعدم التشابه  
 بينهما للظا وقال في السراج الوهاج شرح المعروفي اذا اخطأ  
 العارفي في داخلها مكان حرف فطقت ان كان بينهما قسمة في الحرف  
 او كانا متخرجين من واحد لا تسدد صلاة كما اذا قرأ قل يا ايها الذين  
 اذ اقموا مكانا للفساد والاداء يعني الكسب ففسد صلاة من وعليه الامر  
 في العمل وعلى محمد بن مسلم لا تسدد للاثم لا يميز بين ذلك وبين  
 التثنية وكذا البيهقي في الاموال ان كان امكن الفعل بين الحرفين فلا يملكه  
 كالصلاة والظا المهملة كان والظا المعجمة كانت مكان الصلوات ففسد  
 عند الكل وان لم يكن الا بالاشتمال كما قطع الصلوات والصلوات السبب  
 والاطاع التام اختصموا قالوا لا تسدد لاثم لا يفسد لعدم السبب  
 بين الي منصرف العرقي كل كلمة فيها غيبة او خالف او طاول  
 وفيها سبب او صلوات السبب مكان الصلوات او كان كسب حازن  
 يكن واحد من هذه الحروف مع السبب والصلوات ففسد المعنى

تواریک که بزرگوار است  
 المصطفی بنی هاشم  
 مدینه با کثرت عباد  
 این عبادت عباد  
 مدینه با کثرت عباد  
 مدینه با کثرت عباد

من افاضل الناس فضلا عن الاوغاء يخرجون  
عن مخفي العقل والنقل في النطق بالشأده  
ويذكرون علي بن ابي طالب لان حيايتها بينهم امر  
معتاده ويروون ان نبيهم من غير اصل لهم له  
استنادا سوي التوارث عن الابا والاحد كمن  
غير رعاية لتهدد الاصول ولا هداية للتقدم  
الافصول ولا بصيرة فيما فيه ارشاد ثم شاخ الاطوار  
منهم علينا في كل ناديين كل حاضر وباد فارة  
مع جمع طلبة من الاخوان كوراشة من بعض  
الاحيان كان اظلم العين عن عين الرشاد  
وايقين من عين الدلائل المتكلمة والمقلبة

الصفحة الاولى من مخطوطه  
طريقي (اساسي)

الشيخ الرئيس الرازي رحمه الله  
الحمد لله الذي وفق للطق الفصح من الاداء  
وقف على الحق الصريح من لزوم المعاد والسيادة  
على سيدنا محمد افصح من خلق بالنا كد علي اله  
وصحبه المتفادين للصواب خيرا قبادا ورفي الله  
تعالى عن العلم الاجداد وخصوصا الذين  
ابتعدوا عنهم لضعف المساب كد ودونوا لهم ما ان  
نظروه بعين النامل والانتقاد كملهم غايه البعد  
والمراد والجهد فيقول المتعتر الي النبي الجواد  
علي بن غانم المديني لطيف الاعتقاد والارباب  
لخزونة التاهور التي هي زين البلاد وكثير

به والتعقوب فليشكر مولاه علي حسن التولييق  
والافرو حيداً بقبول السيد رحيق  
هذا ما تيسر لي من التلييق مع قلة  
الزاد في هذا الطريق ولثرة موجبات  
التعويق ومراعاة الانجازه ومجانبة  
الظن بل وحبنا الله ونعم الوكيل  
شكر الكاتب بخلا الله وعونه

وحسن التوقيف  
وحكي الله علي  
سيدنا محمد

وسلم

وما اضعنا من هذا الحرف من المنة  
والمخرج والتعل فيه فالجدة يفتح كل باب  
مخرج والنامل الصادق مع الانصاف  
ليظهر له الخالص من البهرج به  
فما كل سود اخذه به ولا ايضا شحه  
ومن قسدة الحق وهو في طبعه على الحق  
اذا شام سبيل الامامة كما بنا من  
مردله عليه وقال امه ولا يقول  
انا وجدنا ابانا علي امه فان الله قد  
لامر قابل ذاك وذمه فان وصل  
بالنامل والنبيل الى تحيد التلظ

الصحة الاخرى من مخرضة

طوبقي (استانبول)





## الفهرس

تمهيد في الحديث عن نطق الضاد في القاهرة

١ - ٢ . زمن المؤلف .

المقدمة في بيان نخرجها عند القدماء وبخاصة

القراء ، ثم ما لها من الصفات الجهر

الرخاوة ، البينية ، الاستعلاء ، الاطباق ،

الاصمات ، العتم ، التفخيم ، الاصاله ،

٣ - ١١ . الشجرية ، الاستطالة ، النفع ، التفشي .

الفصل الاول في أدلة معقولة عن القدماء من أن

النطق بالضاد شبيه بالظاء . وقد

١١ - ٢٥ عدد اثني عشر دليلا معقولا .

الفصل الثاني في أدلة منقولة من كلام العلماء

المتقدمين ممن ألف في الضاد والظاء ،

٢٥ - ٣١ وقد عدد اثني عشر دليلا منقولا .

الخاتمة وفيها تنبيهات وردود على من يتعدى

للرد على كلام المؤلف ، متحدثا عن

الضاد الضعيفة وصحة قراءة من يقرأ

٣١ - ٤٤ القرآن او عدم صحتها مبدلا للضاد ظاء .

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١٠

الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ لِلنُّطْقِ الْفَصِيحِ مَنْ أَرَادَ، وَوَقَفَ  
 عَنِ الْحَقِّ الصَّرِيحِ مَنْ لَزِمَ الْعِنَادَ، وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ  
 أَنْفَعُ ٢ مَنْ نَطَقَ بِالضَّادِ، وَعَلَى آلِهِ وَ أَصْحَابِهِ الْمُتَّقَادِينَ لِلْعَوَابِ  
 خَيْرَ آتِقِيَادٍ، وَرَضِيَ اللَّهُ تَعَالَى عَنِ الْعُلَمَاءِ الْأُمَّادِ، خُصُوصًا  
 الَّذِينَ أَجْتَهَدُوا لِنَفْعِ الْعِبَادِ، وَدَوَّنُوا لَهُمْ مَا إِنْ نَظَرُوهُ بِعَيْنِ  
 التَّأَمُّلِ وَالْإِنْتِقَادِ بَلَّغَهُمْ غَايَةَ الْبُغْيَةِ وَالْمُرَادِ .  
 وَبَعْدُ ، فَيَقُولُ الْمُفْتَقِرُ إِلَى الْغِنَى الْجَوَادِ، عَلِيٌّ بْنُ  
 غَانِمٍ الْمَقْدِسِيِّ الْحَنْفِيِّ الْأَعْتِقَادِ؛ لَمَّا رَأَيْتُ بِمَحْرُوسَةِ الْقَاهِرَةِ ،  
 آتِيًا هِيَ زَيْنُ ١ الْبِلَادِ، كَثِيرًا مِنْ أَفْضَلِ النَّاسِ فُضْلًا عَنِ الْأَوْغَادِ،  
 يَخْرُجُونَ عَنْ مُقْتَضَى الْعَقْلِ وَالنَّقْلِ فِي النُّطْقِ بِالضَّادِ ، وَيُنْكَسِرُونَ  
 عَلَى مَنْ وَافَقَهُمَا لِأَنَّ مَخَالَفَتَهُمَا بَيْنَهُمْ أَمْرٌ مُعْتَادٌ ١٢، وَيُرْوَمُونَ

- 
- ١ - بعده في ط : وبه شفتي . وفي ك : وصلى الله على سيدنا  
 محمد وعلى آله وصحبه اجمعين ، وهي عبارة مكررة لما  
 سيأتي من تحميد وتعلية .
  - ٢ - والسلام : انفردت بها نسخة ج .
  - ٣ - في ب : افضل .
  - ٤ - في ك ، ب ، ط : وصحبهم .
  - ٥ - تعالى : ساقطة من ب .
  - ٦ - بعده في ط : منهم .
  - ٧ - في ب : في نفع .
  - ٨ - إن : ساقطة من ج .
  - ٩ - في ب : الحنفي المذهب والاعتقاد .
  - ١٠ - في ب : زينة .
  - ١١ - في ط : عن الاراذل والاوغاد .
  - ١٢ - في ك : فيه امر بينهم معتاد .

أَنْ تَتَّبِعَهُمْ مِنْ غَيْرِ أَصْلٍ لَهُمْ إِلَيْهِ اسْتِنَادٌ، سِوَى التَّوَارُثِ  
عَنِ الْآبَاءِ وَالْأَجْدَادِ، مِنْ غَيْرِ رِعَايَةٍ لَتَمَهِيدِ الْأَصُولِ، وَلَا هِدَايَةٍ  
لَتَمْدِيدِ الْفُصُولِ، وَلَا تَبَصُّرَةٍ فِيمَا فِيهِ إِرْشَادٌ شَمَّ شَاعَ الْأُنْكَارُ  
عَلَيْنَا فِي كُلِّ نَادٍ، بَيْنَ كُلِّ حَاضِرٍ وَبَادٍ. فَأَرَدْتُ أَنْ أَجْمَعَ  
مِنَ الْأَخْوَانِ، وَإِشَارَةً مِنْ بَعْضِ الْأَعْيَانِ، أَنْ أُزِيلَ الْغَيْبَ عَنْ عَيْنِ  
الرَّشَادِ، وَأُفَيْضَ مِنْ أَعْيُنِ الدَّلِيلِ الْعَقْلِيَّةِ وَالنَّفْثِيَّةِ مَا يُرَوِّي  
كُلَّ صَادٍ. فَشَرَعْتُ فِيهِ مُعْتَرِفًا بِقُصْرِ الْبَاعِ وَقِلَّةِ الزَّادِ مَعَ التَّوَكُّلِ  
عَلَى اللَّهِ وَالْإِعْتِمَادِ، سَائِلًا مَنْ فَخَّلَهُ النِّفْعَ بِهِ فِي الْمَعَادِ  
وَسَمَّيْتُهُ : بَغْيَةَ الْمُرْتَادِ لَتَمَحْيِجِ الْغَادِ .

وَقَبْلُ الْخَوْضِ فِي الْمَرَامِ، لَا بُدَّ مِنْ تَمَهِيدِ الْكَلَامِ، وَتَحْرِيرِ  
الْمَقَامِ . فَلْيَعْلَمْ أَنَّ أَصْلَ هَذِهِ الْمَسْأَلَةِ<sup>١</sup> أَنَّهُمْ يَنْطَلِقُونَ بِالْغَضَادِ  
مَمْرُوجَةً بِالذَّلَالِ الْمُفْخَمَةِ أَوْ الطَّاءِ الْمُهْمَلَةِ، وَيُنْكَرُونَ<sup>٢</sup> عَلَى  
مَنْ يَنْطَلِقُ بِهَا قَرِيبَةً مِنَ الطَّاءِ الْمُعْجَمَةِ، بَحِثُ يَنْتَوَهُمْ بَعْضُهُمْ  
أَنَّهَا هِيَ، وَلَيْسَ كَمَا تَوَهَّمُهُ .

فَنَقُولُ الْكَلَامَ فِي إِثْبَاتِ مَا أَنْكَرُوهُ مُنْهَضَةً فِي مُقَدِّمَةٍ،  
فِيمَا يَجِبُ أَنْ نُقَدِّمَهُ، وَفَعْلَيْنِ مُحِيطَيْنِ مِنَ الدَّلَائِلِ بِنَوْعَيْهِنِ،  
وْخَاتِمَةٍ لَتَنْبِيْهَاتٍ وَدَفْعٍ تَمْوِيْهَاتٍ .

١ - فِي ر ، ب : لِمَا .

٢ - فِي ب : كَمَا .

٣ - فِي ب : وَإِشَارَةً مِنْ بَعْضِ الْأَعْيَانِ، فِي ط : وَإِشَارَةً مِنْ بَعْضِ الْأَعْيَانِ .

٤ - فِي ر : مِنْ عَيْنِ .

٥ - فِي ب : وَقِلَّةُ الْمَرَادِ .

٦ - بَعْدَهُ فِي ط : وَاسَاسَ هَذِهِ الْقَفِيَّةِ الْعُضْلَةُ .

٧ - فِي ك : وَقَدْ يَنْكَرُونَ .

٨ - فِي ك : مُنْهَضَةً .

أَمَّا

## المُقَدِّمَةُ

ففي بيان مخرجها وما لها من الصفات التي نصَّ عليها  
العلماء الأثبات في الكتب المعتبرة ، ليكون الناظر على بصيرة  
من الدلائل الإثبات . فإنَّ كُلَّ حرفٍ له لفظٌ باعتبار مخرجِهِ  
وصِفَتِهِ ، فهما يحفظانه<sup>١</sup> عن زيادته ونقصانه . وعند عرضِهِ  
عليهما تتحقّق<sup>٢</sup> معنّهُ وسقْمُهُ ، كما تتحقّق<sup>٣</sup> مراحَةُ الدينار من  
ضربه عند إلقائه على صُلْد<sup>٤</sup> ، كما قال الإمام الشاطبي<sup>٥</sup> رضي  
الله عنه في حرز الأمان<sup>٦</sup> :

وَهَاكَ مَوَازِينَ الْحُرُوفِ وَمَا حَكَّى

جَهَازُهُ النَّقَّارِ فِيهَا مَحْصَلَا

وَلَا رِيْبَةٌ فِي عَيْنِهِنَّ وَلَا رِيْكََا

وعند صليل الزيف يصدق الابتلا

وقد قيل إنَّ المخرج يُبَيِّنُ كميّةَ الحرفِ كالميزان ، وإنَّ الصفة

١ - في ر : عليه .

٢ - في ط : في .

٣ - زاد الناسخ في حاشية ب : فهما ، قبل يحفظانه .

٤ - في ر : عليها فيها .

٥ - في ج : يتحقّق... كما يتحقّق .

٦ - زاد الناسخ في حاشية ب : الناقد ، بعد يتحقّق .

٧ - في ر : صليل .

٨ - هو القاسم بن فيره بن خلف الشاطبي . توفي سنة ٥٩٠ هـ / ١١٩٤ م ؛

انظر : كحالة ، معجم المؤلفين ٨ / ١١٠ .

٩ - عنوان الكتاب : "حرز الأمان ووجه التهاني" ، وهو قصيدة تعرف

بالشاطبية ، طبعت أكثر من مرة .

١٠ - حرز الأمان ص ٧٠ .

تَبَيَّنَ كَيْفِيَّتَهُ كَالنَّاقِدِ . أَمَّا مَخْرَجُهَا ، فَقَالَ الْعَلَامَةُ أَيْسَنُ  
 الْحَاجِبُ<sup>١</sup> فِي الشَّافِيَّةِ : وَلِلضَّادِّ أَوَّلُ إِحْدَى حَافَتَيْهِ وَمَا يَلِيهَا مِنْ  
 الْأَضْرَاسِ<sup>٢</sup> . وَقَالَ الْجَارِزِيُّ<sup>٣</sup> فِي "شَرْحِهَا" : وَلِلضَّادِّ أَوَّلُ إِحْدَى حَافَتَيْ  
 اللِّسَانِ وَمَا يَلِيهَا مِنَ الْأَضْرَاسِ الَّتِي فِي الْجَانِبِ الْأَيْسَرِ أَوِ الْأَيْمَنِ .  
 وَالْحَافَةُ : الْجَانِبُ . وَيَذْهَبُ أَنْ تَعْلَمَ أَنَّ لَيْسَ الْمُرَادُ بِأَوَّلِ إِحْدَى  
 حَافَتَيْهِ مَا هُوَ فِي مُقَابَلَةِ أَقْصَى اللِّسَانِ وَمَا يَلِيهِ ، لَتَأْخِرَ ذِكْرَهُ  
 الضَّادَ عَنِ الْقَافِ وَالْكَافِ ، فَأَنَّ دَلَّ عَلَى تَأْخِرِ مَخْرَجِهِ عَنْ مَخْرَجَيْهِمَا .  
 وَإِذَا أَخَّرَ ذِكْرَهُ عَنِ الْجِيمِ وَالْفَيْنِ وَالْيَاءِ أَيْضًا عِلْمٌ أَنَّ مُقَابِلَ  
 مَخْرَجِهَا مِنْ حَافَةِ اللِّسَانِ ، لَكِنْ أَقْرَبُ إِلَى مَقْدَمِ الْفَمِ بِقَلِيلٍ ، هُوَ  
 مَخْرَجُ الضَّادِ . ثُمَّ إِنَّ اخْرَاجَهَا مِنَ الْجَانِبِ الْأَيْسَرِ أَيْسَرُ عِنْدَ  
 الْكَثَرِ وَقَدْ يَسْتَوِي الْجَانِبَانِ عِنْدَ الْبَعْضِ<sup>٤</sup> ، أَنْتَهَى<sup>٥</sup> . وَهُوَ يَدُلُّ عَلَى  
 أَنَّ مَعْنَى قَوْلِهِمْ<sup>٦</sup> : وَبَعْضُهُمْ يُخْرِجُهَا مِنَ الْجَانِبَيْنِ ، أَنَّهُ يُخْرِجُهَا مِنْ  
 أَحَدِهِمَا تَارَةً وَمِنَ الْآخَرِ أُخْرَى . وَقَالَ بَعْضُ شُرَاحِ "الْفَيْةِ" ابْنِ مَعْطٍ<sup>٧</sup> :

- 
- ١ - هُوَ عَثْمَانُ بْنُ عَمْرِو الْمَعْرُوفِ بَابِنَ الْحَاجِبِ . تَوَفَّى سَنَةَ ٦٤٦ هـ / ١٢٤٩ م ؛ انْظُرْ : كَحَالَةٍ ، الْمَعْدَرُ السَّابِقُ ٦ / ٢٦٥ .
  - ٢ - الشَّافِيَّةُ ص ٢٠٥ .
  - ٣ - فِي ر : جَارِزِيُّ ، وَهُوَ أَحْمَدُ بْنُ الْحَسَنِ الْجَارِزِيُّ . تَوَفَّى سَنَةَ ٧٤٦ هـ / ١٣٤٥ م ؛ انْظُرْ : كَحَالَةٍ ، الْمَعْدَرُ السَّابِقُ ١ / ١٩٨-٩٩ .
  - ٤ - فِي ر هـ : يَعْلَمُ .
  - ٥ - فِي ر : لَكِنَّهُ .
  - ٦ - فِي ر : الْجَانِبَيْنِ .
  - ٧ - شَرْحُ الشَّافِيَّةِ ص ٢٠٤ .
  - ٨ - فِي ك : مَعْنَى قَوْلِ بَعْضِهِمْ .
  - ٩ - فِي الْأَصُولِ كُلِّهَا : ابْنُ مَعْطٍ . وَهُوَ يَحْيَى بْنُ عَبْدِ الْمَعْطِيِّ بْنِ عَبْدِ  
 النُّورِ . تَوَفَّى سَنَةَ ٦٢٨ هـ / ١٢٣١ م ؛ انْظُرْ : كَحَالَةٍ ، الْمَعْدَرُ  
 السَّابِقُ ١٣ / ٢٠٩ .

وكانَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ<sup>١</sup> يُخْرِجُهَا مِنَ الْإِثْمَنِ وَ مِنَ الْإِثْمَرِ ، وَهُوَ أَيْضًا فِيمَا ذَكَرْنَاهُ أَظْهَرَ<sup>٢</sup> .  
وَأَمَّا صِفَاتُهَا فَمِنْهَا :

### الْجَهْرُ

وَهُوَ أَصْلَاحًا حَبَسَ النَّفْسَ عِنْدَ اللَّفْظِ<sup>٣</sup> بِالْحَرْفِ لِقِسْوَةِ  
الاعْتِمَادِ عَلَيْهِ ، وَلَفْظُ الْإِعْلَانِ<sup>٤</sup> . وَضَدُّهُ الْهَمْسُ : وَهُوَ أَصْلَاحًا جَرِي  
النَّفْسِ عِنْدَ اللَّفْظِ<sup>٥</sup> بِالْحَرْفِ لِقِسْوَةِ الْإِعْتِمَادِ عَلَى مَخْرَجِهِ ، وَلَفْظُ  
الْخَفَاءِ<sup>٦</sup> . وَقَالَ ابْنُ الْحَاجِبِ فِي "شَرْحِ الْمَفْعَلِ"<sup>٧</sup> : "إِنَّمَا سُمِّيَتْ الْمَجْهُورَةُ  
مَجْهُورَةً مِنْ قَوْلِهِمْ : جَهَرْتُ بِالشَّيْءِ إِذَا أَعْلَنْتُهُ ، وَذَلِكَ لِأَنَّهُ لَمَّا  
آمَنَعَ النَّفْسُ أَنْ يَجْرِيَ مَعَهَا أَنْحَصَرَ الصَّوْتُ بِهَا فَقَوِيَ التَّصْوِيتُ بِهَا  
وَسُمِّيَ قَعِيمًا مَهْمُوسًا ، أَخْذًا مِنَ الْهَمْسِ الَّذِي هُوَ الْأَخْفَاءُ<sup>٨</sup> . لِأَنَّهُ  
لَمَّا جَرَى النَّفْسُ مَعَهَا لَمْ يَقْوِ التَّصْوِيتُ بِهَا قُوَّتَهُ فِي الْمَجْهُورَةِ  
فَمَارَ فِي التَّصْوِيتِ بِهَا نَوْعُ خَفَاءٍ لِانْقِسَامِ النَّفْسِ عِنْدَ النُّطْقِ بِهَا ،  
انْتَهَى<sup>٩</sup> .

- ١ - فِي ب : رَضِيَ اللَّهُ تَعَالَى عَنْهُ .
- ٢ - انْظُرْ : الزَّمَخْشَرِيُّ ، الْكَشَافُ ٢/٥٢٨ ؛ الْقِسْلَانِيُّ ، لَطَائِفُ الْإِشَارَاتِ ١٩٢/١ ؛ هَمْعُ الْهَوَامِعِ لِلْسَّيُوطِيِّ ٢/٢٢٨ .
- ٣ - أَظْهَرَ : سَاقِطَةٌ مِنْ ب .
- ٤ - انْظُرْ عَنْ مِصْطَلَحِي الْجَهْرِ وَالْهَمْسِ : سَبِيوِيَّةٌ ، الْكِتَابُ ٢/٤٥٣ - ٤ ؛  
ابْنُ جَنِيٍّ ، سِرِّ صِنَاعَةِ الْأَعْرَابِ ١/٦٩ ؛ مَكِّي بْنُ أَبِي طَالِبٍ ، الرِّعَايَةُ  
١٢-٣ ؛ ابْنُ عَمْرٍو ، الْمَمْتَعُ ٢/٦٧١ - ٢ ؛ الْأَسْتَرَابَادِيُّ ، شَرْحُ  
الشَّافِيَّةِ ٣/٢٥٨ - ٩ . ابْنُ يَمِينٍ ، الْمَعْدَرُ السَّابِقُ ١٠/١٢٨ - ٩ .
- ٥ - فِي ر : التَّلْفِظُ .
- ٦ - فِي ر : هُوَ الْإِعْلَانُ .
- ٧ - فِي ر : التَّلْفِظُ .
- ٨ - عَنَّا الْكِتَابُ : الْإِيضَاحُ فِي شَرْحِ الْمَفْعَلِ (كَشَفُ الظُّنُونِ ١٧٢٤) ، انْظُرْ عَنْ  
مِصْطَلَحَاتِهِ :  
Brockelmann, GAL, 1, p. 347, sup. 1, p. 510
- ٩ - فِي ك : مِنْ مَجْهُورَةٍ قَوْلِهِمْ .
- ١٠ - فِي ر : بِالتَّصْوِيتِ .
- ١١ - ابْنُ الْحَاجِبِ ، شَرْحُ الْمَفْعَلِ (نَسْخَةُ الْمَتْحَفِ الْبَرِيطَانِيِّ) ص ١٩٩ أ

وقد عدها بعض المتأخرين في المهموسة في حروف آخر .  
قال ابن الحاجب : ولو قال هذا البعض إنها بين المهموسة  
والمجهورة لكان أقرب .

ومن صفاتها :

### الرخاوة

وهي جري الصوت مع لفظها لضعف الاعتماد ، وهي لغة : اللين ،  
وهدا الشدة : وهي حبس الصوت عند لفظها لقوة الاعتماد ، وهي  
لغة : القوة .

### والبينية

أبغاً ، وهي كون الحرف يجري معه بعض الصوت ويحبس  
بعضه ، أو يجري جرياً ضعيفاً ، منسوب إلى " بين " ، وهي التوسط  
بين شينين ، كذا في كنز المعاني .<sup>١</sup>

وفي " شرح الشافية " للجاربردي : الحروف الشديدة حروف  
يُنحصر جري صوتها عند إسكانها في مخرجها . والرخوة بخلافها فهي  
حروف لا ينحصر جري صوتها عند إسكانها . وسُميت الشديدة شديدة  
مأخوذة من الشدة التي هي القوة ، لأن الصوت لما انحصر في

١ - في ط : من .

٢ - انظر عن مصطلحي الرخاوة والشدة : سبويه ، المصدر السابق ،  
٢٥٤/٢ ؛ ابن جني ، المصدر السابق ، ٦٩/١-٧٠ ؛ مكّي بن أبي طالب ،  
المصدر السابق ، ٩٣-٥ ؛ ابن عصفور ، المصدر السابق ، ٦٧٢/١-٣ ؛  
الاسترابادي ، المصدر السابق ، ٢٦٠/٣ ؛ ابن يمش ، المصدر السابق  
١٢٩/١٠ ؛ ابن الجزري ، النشر ، ٢٠٢/١ .

٣ - في ب ، ر : وهو .

٤ - في ك : أثر المعاني .

٥ - عنوان الكتاب : كنز المعاني في شرح حرز الاماني ، لبراهيم بن عمر الجعبري ،  
توفي سنة ٥٧٣٢ هـ / ١٢٣١ م . منه نسخ خطية في دار الكتب المصرية برقم ٢٣١١٣ ب ،  
وجمهرتي برقم ٤٧٣٥ ، ومكتبة الاوقاف ببغداد برقم ٢٢٣٢ .



مُخْرِجِهِ وَلَمْ يَجْرِ أَشْتَدَّ ، أَيِ أَمْتَنَعَ قَبُولُهُ التَّلْبِينَ<sup>١</sup> ، لَأَنَّ الصَّوْتَ إِذَا جَرَى فِي مَخْرَجِهِ أَشْبَهَ حَرْفَ اللَّيْنِ . وَالرَّخْوَةُ مَأْخُودَةٌ مِنَ الرَّخَاوَةِ الَّتِي هِيَ اللَّيْنُ لِقَبُولِهِ التَّطْوِيلَ بِجَرِيِّ الصَّوْتِ فِي مَخْرَجِهِ عِنْدَ النُّطْقِ<sup>٢</sup> .  
ومنها الاستِعْلَاءُ<sup>٤</sup>

وَهُوَ أَرْتِفَاعُ اللِّسَانِ إِلَى الْحَنَكِ الْأَعْلَى عِنْدَ اللَّفْظِ<sup>٦</sup> ، وَهُوَ لَفَّةُ الْعُلُوِّ<sup>٧</sup> ، فَسَمِيَتْ بِهِ تَجَوُّزًا كَمَا فِي " لَيْلِ نَائِمٍ " قِيلَ : وَيَجُوزُ أَنْ تَكُونَ تَسْمِيَّتُهَا بِهِ لَخُرُوجِ صَوْتِهَا مِنْ جِهَةِ الْعُلُوِّ ، وَكُلِّ مَا جَاءَ مِنْ عَالٍ فَهُوَ مُسْتَعْمِلٌ . وَضَدُّهُ : الْأَسْتِفَالُ ، وَهُوَ انْحِطَاطُ اللِّسَانِ عَنِ الْحَنَكِ عِنْدَ اللَّفْظِ ، وَهُوَ لَفَّةُ : الْانْخِفَاضِ .  
ومنها الْأَطْبَاقُ<sup>١٠</sup>

وَهُوَ تَلَاقِي طَائِقَتَيْ اللِّسَانِ وَالْحَنَكِ الْأَعْلَى عِنْدَ اللَّفْظِ<sup>١١</sup> ، وَهُوَ

- ١ - فِي الْأَوَّلِ جَمِيعُهَا : لِلتَّلْبِينَ ، وَالتَّصْوِيبِ عَنْ شَرْحِ الشَّافِيَةِ .
- ٢ - وَالرَّخْوَةُ ٠٠٠ هِيَ التَّلْبِينَ : سَاقِطٌ مِنْ ر .
- ٣ - شَرْحُ الشَّافِيَةِ لِلجَارِ بِرْدَى ٢٠٩ .
- ٤ - انْظُرْ عَنْ مُصْطَلَحِ الْاِسْتِعْلَاءِ : ابْنُ جَنِيٍّ ، الْمَعْدَرُ السَّابِقُ ، ٧١/١ ، مَكِّي بْنُ أَبِي طَالِبٍ ، الْمَعْدَرُ السَّابِقُ ٩٩ ، ابْنُ عَصْفُورٍ ، الْمَعْدَرُ السَّابِقُ ٦٢٥/٢ ، ابْنُ يَمِيشٍ ، الْمَعْدَرُ السَّابِقُ ، ١٢٩/١٠ ، ابْنُ الْجَزَرِيِّ ، الْمَعْدَرُ السَّابِقُ ، ٢٠٢/١ .
- ٥ - فِي ج : الْأَعْلَى .
- ٦ - فِي ر : التَّلْفِظُ .
- ٧ - فِي ك : الْعُلُوُّ .
- ٨ - فِي ب ، ك ، ج : يَكُونُ .
- ٩ - فِي ب : عَالِي .
- ١٠ - انْظُرْ عَنْ مُصْطَلَحِ الْأَطْبَاقِ : سَيَبَوِيهِ ، الْمَعْدَرُ السَّابِقُ ٤٥٥/٢ ، ابْنُ جَنِيٍّ ، الْمَعْدَرُ السَّابِقُ ، ٧٠/١ ، مَكِّي بْنُ أَبِي طَالِبٍ ، الْمَعْدَرُ السَّابِقُ ٩٨ ، ابْنُ عَصْفُورٍ ، الْمَعْدَرُ السَّابِقُ ، ٦٢٤/٢ ، الْأَسْتِزْهَادِيُّ ، الْمَعْدَرُ السَّابِقُ ، ٢٦٢/٣ ، ابْنُ يَمِيشٍ ، الْمَعْدَرُ السَّابِقُ ، ١٢٨/١٠ .
- ١١ - فِي ر : التَّلْفِظُ .

أَبْلَغُ مِنَ الْعُلُوِّ . وَلَفَّةٌ التَّلَاصُّقُ والتَّصَاوِي ، وفيه أَيْضاً تَجَسُّوْرٌ  
لأنَّ الْمُطَبَّقَ إِنَّمَا هُوَ اللِّسَانُ وَالْحَذَكُ ، وَأَمَّا الْحَرْفُ فَهُوَ مُطَبَّقٌ  
عِنْدَهُ ، وَأَخْصِرَ فَقِيلَ : مُطَبَّقٌ ، كَمَا قِيلَ لِلْمَشْتَرِكِ فِيهِ : مَشْتَرِكٌ ، وَمِثْلُهُ  
كَثِيرٌ . وَضَدُهُ الْإِنْفِتَاحُ ، وَهُوَ تَجَافِي كُلِّ مِنْهُمَا عَنِ الْآخَرِ ، وَلَفَّةٌ  
الْإِنْفِرَاقُ .

### ومنها الأَصْمَاتُ

وَالْمُعْتَمَةُ حُرُوفٌ لِتَنْفَرِدَ فِي كَلِمَةٍ رُبَاعِيَّةٍ أَوْ خُمَاسِيَّةٍ ،  
كَأَنَّهُمْ لَمَّا لَمْ يَجْعَلُوهَا مَنْطُوقًا بِهَا أَصْمَتُوهَا أَيَّ جَعَلُوهَا صَامِتَةً ،  
أَوْ أَصْمَتَ الْمُتَكَلِّمُونَ أَنْ يَجْعَلُوهَا مِنْهَا رُبَاعِيًّا أَوْ خُمَاسِيًّا ، وَضَدُهَا  
الْمُذَلِّقَةُ ، وَهِيَ سِتَّةُ حُرُوفٍ جُمِعَتْ فِي قَوْلِكَ : مَرَّ بِذَنْلٍ ، سُمِّيَتْ بِهـ  
لِخُرُوجِهَا مِنْ ذَلَقِ اللِّسَانِ وَالشَّفَةِ أَيَّ طَرَفَيْهَا ٤ . وَالذَّلَاقَةُ : السَّرْعَةُ  
فِي الذُّطْقِ ، وَلِخَفَّتِهَا لِتَخْلُوَ مِنْهَا كَلِمَةٌ رُبَاعِيَّةٌ أَوْ خُمَاسِيَّةٌ إِلَّا  
شَاذَةً أَوْ دَخِيلَةً فِي الْعَرَبِيَّةِ ، كَمَسْجِدٍ .

هذه الصفات المتضادة التي لا يخلو حرف عنها ، وبقي

صفات تختص ببعض الحروف .

- ١ - فِي ب : الْمَشْتَرِكُ .
- ٢ - انظر عن مصطلحي الأَصْمَاتِ وَالذَّلَاقِ : ابن جني ، المصدر السابق ٢٤١/٥ ؛ مكي بن أبي طالب ، المصدر السابق ١١٠-١١١ ؛ ابن عصفور ، المصدر السابق ٦٢٦/٢-٧ ؛ الاسترأبادي ، المصدر السابق ٢٦٢/٣ ؛ ابن سيمش ، المصدر السابق ١٣٠/١٠ .
- ٣ - فِي ك : لَا تَنْصُورُ .
- ٤ - فِي الْأَصُولِ جَمِيعُهَا : طَرَفُهَا .
- ٥ - زَادَ النَّاسِخُ فِي حَاشِيَةِ ب : وَغُطُّوسٌ ، وَجَاءَتْ فِي النُّصْرِ فِي ر .
- ٦ - فِي ك : لَا يَخُ .

## فمنها العتم<sup>١</sup>

والعتم : ما عدا حروف<sup>٢</sup> الحلق ، سُمِّيَتْ<sup>٣</sup> به لتمكُّنها في خروجها من الفم واستحكامها فيه ، ولم تُسمَّ الحلقية به لعدم تمكُّنها بعد حيزها .

## ومنها التفخيم<sup>٤</sup>

وهو تسمين الحرف . وضده : الترقيق ، لنحافته<sup>٥</sup>.

## ومنها الأصالة<sup>٦</sup>

وهو كون الحرف جزءاً للكلمة ، ويُقابل بـ "فعل" وتكرُّر لام المنبذ<sup>٧</sup> . ولمعرفتها طرق في التعريف ، وضدها : الزيادة ، وهي بخلافها ، وبسط الكلام عليها في غير هذا المحل .

## ومنها الشجرية<sup>٨</sup>

وهي كونها تخرج من شجر الفم أي مفرجه ومفتحه

١ - انظر عن مصطلح العتم (أو العُم) : مكِّي بن أبي طالب ، المصدر

السابق ١١١-٢ ، لسان العرب ، مادة /عتم .

٢ - في ك : حروف ما عدا حروف .

٣ - في ب : وسميت .

٤ - في الأصول جميعها ، عدا ك : ولم يسم .

٥ - انظر عن مصطلح التفخيم : مكِّي بن أبي طالب ، المصدر

السابق ١٠٤ ، ابن الجزري ، المصدر السابق ٢٠٢/١-٣

٦ - في ط : انحافه ، وفي ك : لنحافيه .

٧ - انظر عن مصطلح الأصالة : مكِّي بن أبي طالب ، المصدر السابق ،

٨ - أي لام الزيادة في فعل .

٩ - انظر عن مصطلح الشجرية : مكِّي بن أبي طالب ، المصدر السابق ،

١١٤ ، ابن يعيش ، المصدر السابق ١٢٤/١٠ .

### ومنها الاستطالة<sup>١</sup>

وهي كما قال الجعبري<sup>٢</sup> : الامتداد من أول حافة اللسان الى آخرها ، لا كما قال مكّي<sup>٣</sup> : لتمكّنها بالعفّات<sup>٤</sup> . والفرق بين المستطيل والممدود أنّ الأول جرى في مخرجه والثاني جرى في نفسه .

### ومنها النفخ

وهو صوت يلحقها عند الوقف بنفسه النفخ . ذكر هذه العفة الجعبري في كتبه والامّاذ أبو حيان<sup>٦</sup> في شرح التسهيل<sup>٧</sup> .

### ومنها التفشي<sup>٨</sup>

حكى عن بعضهم ، وهو انتشار الصوت عند اللفظ حتّى يتصل بحرف الطرف وبالعكس<sup>٩</sup> ، وهو للشين بالانفتاح . قال الجعبري<sup>١٠</sup> : والتحقيق أنّ الصاد انتشر بمخرجه وذلك بصوته .

١ - انظر عن مصطلح الاستطالة : مكّي بن أبي طالب ، المصدر السابق ؛ ابن عصفور ، المصدر السابق ٨٦٧٧/٢ ؛ ابن الجزري ، المصدر السابق ٢٠٥/١

٢ - في ج : قال الجعبري وهي الامتداد ؛ كما : سقطت من ك ، ط .

٣ - هو مكّي بن أبي طالب ، توفي سنة ٤٣٧هـ / ١٠٤٥م ، انظر كحالة معجم المؤلفين ٣٠/١٣

٤ - مكّي بن أبي طالب ، الرعاية ١٠٩ .

٥ - العفة : ساقطة من ر .

٦ - هو أبو حيان محمد بن يوسف بن حيان النحوي ، توفي سنة ٧٤٥هـ / ١٣٤٤م ، انظر : كحالة ، المصدر السابق ١٣٠/١٢ - ١٠١ .

٧ - الكتاب شرح لكتاب التسهيل لابن مالك النحوي ، وعنوانه : التذييل والتكميل في شرح التسهيل ، منه مخطوط في دار الكتب المصرية برقم ٦٢ نحو .

٨ - انظر عن مصطلح التفشي : مكّي بن أبي طالب ، المصدر السابق ، ١٠٩ - ١٠٠ ؛ ابن الجزري ، المصدر السابق ، ٢٠٥/١ .

٩ - في ب : إنشأ .

١٠ - وبالعكس : ساقطة من ر .

وإِنَّمَا ذَكَرْنَا هَذِهِ الْمَفَاتِ<sup>١</sup> مَعَ أَضْدَادِهَا لِأَنَّ بَعْضَهُمْ  
وَصَفَّهَا بِمَنْفَعَةٍ وَبَعْضُهُمْ وَصَفَّهَا بِغَيْدِهَا ، فَذَكَرْنَا الْغَدَيْنِ  
لِتَعْلَمَ الْمَنْفَعَةُ عَلَى الْقَوْلَيْنِ ، وَلِلتَّكْمِيلِ وَالتَّوْمِيلِ عَلَى مَا  
قِيلَ بِغَيْدِهَا تَتَبَيَّنُ الْأَشْيَاءُ<sup>٢</sup> .

### الفصل الاول

فِيمَا يَدُلُّ بِالْمَقُولِ عَلَى أَنَّ اللَّفْظَ بِالضَّادِ  
كَالظَّاءِ الْمُعْجَمَةِ هُوَ الْمَقْبُولُ

وَهِيَ أُدِلَّةٌ مُتَعَدَّةٌ لَاحِتٌ لَنَا بِالنَّظَرِ فِي الْمَنْقُولِ :  
الاول : إِنْ عَلِمَاءُ هَذَا الْفَنِّ وَغَيْرُهُمْ تَعَرَّضُوا لِلْفَرْقِ بَيْنَهُمَا  
وَبَيَّنُّوا الْأَلْفَاظَ الَّتِي تُقْرَأُ بِالظَّاءِ<sup>٣</sup> وَالَّتِي تُقْرَأُ بِالضَّادِ ،  
فِي مُؤَلَّفَاتٍ لَهُمْ مُسْتَقَلَّةٌ وَغَيْرُ مُسْتَقَلَّةٍ نَظْمًا وَنَثْرًا . فَمِنْهُمْ :  
١- الْعَلَّامَةُ ابْنُ الْجَزَرِيِّ<sup>٤</sup> فِي مُقَدِّمَتِهِ الْمَشْهُورَةِ فِي التَّجْوِيدِ ، ذَكَرَ  
الْكَلِمَاتِ الَّتِي بِالظَّاءِ الْوَاقِعَةِ فِي الْقُرْآنِ لِيُعْلَمَ أَنَّ مَا  
عَدَاهَا بِالضَّادِ .

٢- وَمِنْهُمْ الْأَمَامُ الشَّاطِبِيُّ<sup>٥</sup> فِي أَيْبَاتِهِ<sup>٦</sup> الَّتِي أَوَّلُهَا :

١- لَمْ يَذْكُرِ الْمُؤَلِّفُ صَفَةً ذَكَرَهَا الدَّارِسُونَ الْمُتَقَدِّمُونَ وَهِيَ مَفْصُةُ  
الْإِثْرَافِ أَوْ النُّطْقِ الْجَانِبِيِّ ، انْظُرْ : ابْنُ الْجَزَرِيِّ ، الْمَعْدَرُ  
السَّابِقُ ، ٢٠٤/١ .

٢- بَعْدَهُ فِي ر : وَاللَّهُ تَعَالَى أَعْلَمُ .

٣- فِي ب : الَّتِي هِيَ تُقْرَأُ .

٤- هُوَ شَمْسُ الدِّينِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ مُحَمَّدِ الْجَزَرِيِّ ، تَوَفَّى ٨٣٣ هـ / ١٤٢٩ م ،  
انْظُرْ : كَحَالَةٍ ، الْمَعْدَرُ السَّابِقُ ، ٢٩١/١١ .

٥- هُوَ الْكِتَابُ الشَّهِيرُ بِالْمَقْدَمَةِ الْجَزَرِيَّةِ ، طُبِعَ أَكْثَرَ مِنْ مَرَّةٍ .

٦- أَيْبَاتُهُ بِعَنْوَانِ (مَنْظُومَةُ فِي ظَاهِرَاتِ الْقُرْآنِ) ، مِنْهُ نَسْخَةٌ خَطِيَّةٌ فِي الْمَدِينَةِ ،  
مَكْتَنَبَةُ عَارِفِ حَكَمْتِ زَمَنٍ مَجْمُوعٌ بِرَقْمِ ٣٩ عُلُومِ الْقُرْآنِ .

- وَبَ حَظِّ لَكْظَمٍ غَيْظٍ عَظِيمٍ
- أَظْفَرَ الظَّفَرَ بِالْفَلَيْظِ الظَّلُومِ
- ٣ - ومنهم الشيخ عز الدين الرسعني<sup>٢</sup> في أبياته<sup>٣</sup> التي أولها:
- حَفِظْتُ لَفْظًا عَظِيمَ الوَعْظِ يُوقِظُ مِنْ
- ظَمًا لَظِيٍّ وشَوَاطِرِ الحَظَرِ والوَسَنِ
- ٤ - ومنهم الحافظ أبو عمرو الداني<sup>٤</sup> في أبياته<sup>٥</sup> التي أولها:
- ظَفَرْتُ شَوَاطِرَ بِحَظِّهَا مِنْ ظَلَمِنَا
- فَكَظَمْتُ غَيْظَ عَظِيمٍ مَا ظَنَنْتُ بِنَا
- ٥ - ومنهم الحريري<sup>٦</sup> في "مقاماته"<sup>٨</sup>، نظم الكلمات التي هي بالظاء مطلقاً في أبيات أولها:
- أَيُّهَا السَّائِلِي عَنِ الضَّادِ وَالظَّاءِ لَكِي لِتُغْلِيهِ الْأَفْظَاظُ
- إِنَّ حِفْظَ الظَّاءِ اتِّبَعِيكَ فَاسْتَمِعْهَا أَسْتَمَاعَ أَمْرِي لَهُ اسْتِيقَاطُ
- 
- ١ - في ر: الكظوم ، وفي ك : المعظيم .
- ٢ - هو عبد الرزاق بن رزق الله الرسعني ، توفي ٢٦٦١هـ / ٢٦٦٣م ، انظر : كحالة ، المصدر السابق ٢١٧/٥ - ٨
- ٣ - الشهيرة (بدره القاري) ، في ٣٢ بيتاً . انظر عن مخطوطاته ص ١٣٣ أعلاه .
- ٤ - هو عثمان بن سعيد بن عثمان ، توفي سنة ٤٤٤هـ / ١٠٥٢م ، انظر كحالة ، معجم المؤلفين ٢٥٤/٦ - ٥ .
- ٥ - وعددها أربعة أبيات ، نشرها مع شرحها لأبي عمرو الدكتور محسن جمال الدين في مجلة البلاغ ، مجلد ١٣ : ٢ ص ١٣ - ١٥ ، بغداد ١٩٢٠ .
- ٦ - في ر : غيظ غليظ .
- ٧ - هو القاسم بن علي بن محمد البصري ، توفي ٥١٦هـ / ١٢٢٢م . انظر : كحالة ، المصدر السابق ١٠٨/٨ .
- ٨ - ذكر الحريري قصيدته المذكورة في المقامة الحلبية ، وله أيضاً كتاب بعنوان : الفرق بين الضاد والظاء ، منه مخطوطتان في برلين برقم ٧٠٢٢ والتيمورية بالقاهرة برقم ٥٤٣ لغة .
- ٩ - في الأصول جميعها : فاسمها ، والتصويب من المقامات ص ٣٨٣ .
- ١٠ - في ك : استيقاظاً .

٦ - ومنهم الشيخ جمال الدين ابن مالك<sup>١</sup>، عمل نحو ستين بيتاً  
كالحريري<sup>٢</sup>، أولها :

سبق فين أو الجيم استبانة ظا

أو كاف أو لام أيضاً كاكظ ملتظاً

٧ - والأديب الأوحّد محمد بن أحمد بن جابر الهواري<sup>٣</sup>، نظم قصيدة  
بديعة في الفرق بينهما<sup>٤</sup>، قال الشهاب القسطلاني لم يسبق  
إلى مثاليها ولم ينسج أحد فيما علفت على منوالها<sup>٥</sup>، وأولها :  
حمد الله أجل ما يتكلم

بند به فله الثناء الأدام

وعلى النبي الهاشمي وآله

أزكى صلاة عرفها يتنم

٨ - والصاحب بن عباد<sup>٦</sup> ألف في الفرق بينهما كتاباً نحو ثلثمائة

١ - هو محمد بن عبد الله بن مالك الطائي الأندلسي، توفي ٧٦٢ هـ /  
١٢٧٤ م . انظر : كحالة ، معجم المؤلفين ١٠ / ٢٣٤ .

٢ - قصيدة ابن مالك في ٦٢ بيتاً ، وقد شرحها المؤلف في كتاب عنوانه :  
الاعتضاد في الفرق بين الظاء والفاء ، نشرت في بغداد ١٩٧٢ . وقول  
المقدسي : كالحريري ، يفهم منه أن عدداً بيتات قصيدة ابن مالك  
كعدد أبيات قصيدة الحريري ، مع أن قصيدة الحريري في ١٩ بيتاً .

٣ - الأندلسي ، توفي ٥٢٨٠ هـ / ١٣٧٨ م . انظر : كحالة ، معجم المؤلفين ٨ / ٢٩٤ .

٤ - عنوانها : تنبيه الكتاب في الضاد والظاء ، مخطوطة في مكتبة  
حسن حسني باشا (استانبول) برقم ٩١ .

٥ - هو أحمد بن محمد بن أبي بكر ، توفي ٩٢٣ هـ / ١٥١٧ م . انظر :  
كحالة ، المصدر السابق ، ٨٥ / ٢ .

٦ - أحد : ساقطة من ب .

٧ - وقد زاد الناسخ في هامش نسخة ب ( ومنها ، وهو بعده :  
وعلى صحابته معاصي الهدى ما أعقب الإصباح ليل مظلم  
واقول فيما بين ذلك أنه للظاء بالضاد التباس يعلم  
فرايت حصر الظاء أكد واجب ليبين أن الغير ضاد ترسم  
وقد شرح هذه المنظومة العلامة الرعيني الأندلسي الغرناطي ، انتهى )  
٨ - توفي ٥٣٨٠ هـ / ١٩٠٠ م . انظر : كحالة ، المصدر السابق ، ٢٧٤ / ٢ .

ورقة<sup>١</sup>، ثم اختصره في نحو عشرة أوراق .  
وغير هؤلاء جمع كثير أعرضنا عن ذكرهم خوف الأطالة<sup>٢</sup>،  
ولهذا اقتصرنا من كلامهم على أول كل مقالة<sup>٣</sup> . فبالتشعري  
لولا التشابه بينهما لفظاً والألتباس، حتى خفي الفرق بينهما  
على كثير من الناس، لم كان هذا الجم الغفير يتممون القلم  
أو يسودون القسطاس .

الثاني : إن الضاد ليست في لغة الترك بل مخصوصة باللغة  
العربية، كما أشار إليه أبو الطيب في قوله :  
وبهم فخر كل من نطق الضا

د وعوذ الجاني<sup>٤</sup> وغوث الطريد<sup>٥</sup>  
ودل عليه قول الأستاذ أبي حيان في كتاب له في اللغة التركية :  
” حروف المعجم في هذا اللسان ثلاثة وعشرون حرفاً<sup>٦</sup> ، وسردها وعن  
الضاد جردها . ثم قال : ” ومتى وجد في بعض الكلام حرف غير هذه  
فيعلم أن تلك الكلمة غير تركية بل منقولة من لغة غيرها<sup>٧</sup> . “

- ١ - نشر الكتاب في بغداد ١٩٥٨ بتحقيق محمد حنين آل ياسين ،  
بمعاون : الفرق بين الضاد والطاء ، ويبدو أن المنشور هو المختصر .
- ٢ - انظر الفصل الرابع من هذه الدراسة لمعرفة من كتب في  
موضوع الضاد والطاء .
- ٣ - في ج : في .
- ٤ - كل : ساقطة من ر .
- ٥ - في ب : وعون .
- ٦ - ابن جني ، الفسر شرح ديوان المتنبي ٣٢١/٢ .
- ٧ - عنوانه : الأدراك للسان الترك ، طبع في استانبول ١٩٣١ .
- ٨ - المصدر السابق ١٠١ .
- ٩ - ثم قال : ساقطة من ك .
- ١٠ - المصدر السابق ١٠١ .



وقال الشَّهابُ النَّصِيبِيُّ<sup>١</sup> في شرح ألفية ابن معيط بعد ذكر مخرج الضَّادِ : "وهو من خواص اللُّغة العربيَّة لا يوجد في غيرها"<sup>٢</sup> . وقال الأمامُ البرهانُ الجعفرِيُّ في كتابه عقود الجمان :  
والعربُ خصَّ بضادها وتكثرت

بالظا وشا والذال فاستمعان<sup>٦</sup>  
وقال في القاموس : "والضَّادُ حرفُ هجاءٍ للعربِ خاصة" . وقال الجاربردي في "شرح الشافية"<sup>٧</sup> : "ولا ضاد إلا في العربيَّة ، ولذلك قال صلى الله عليه وسلم : أنا أفصحُ من تكلمَ بالضَّادِ"<sup>٨</sup> ، لكن قال القسطلاني في لطائف الأشارات "بعد ذكر الحديث بلفظ : أنا أفصحُ من نطق بالضَّادِ : "إلا أنه لا أصل له كما قال الحافظ الكبيرُ أسماعيلُ بنُ كثيرٍ الحنبلي<sup>٩</sup> ، وذكره الحكري<sup>١١</sup> في "النجوم ساكناً عليه"<sup>١٣</sup> ، انتهى .

١ - في ك : النصير ، والشهاب النصيبي لا أعرفه .

٢ - في ك : في .

٣ - لا يوجد في غيرها : ساقطة من ك .

٤ - في ط : عقود الجمان في تجويد القرآن ، وهو منظومة نونية في ٨٢٢ بيتاً (كشف الظنون ١١٥٤) ، منه مخطوطتان : في باريس برقم ٩٣٧٠ والتميمورية بالقاهرة برقم ٣٨٩ تفسير . والبيت ص ٦ من نسخة باريس .

٥ - في ط ، ك : والضاد .

٦ - كذا رواية البيت في الاصول المخطوطة ، وفي مخطوطة باريس : والعرب خص بطائها وتكثرت بالظا وشا والضاد فاستمعان

٧ - بعده في ج : لابن الحاجب .

٨ - الجاربردي ، شرح الشافية ٢٠٦ .

٩ - بلفظ : ساقطة من ك .

١٠ - في ب ، ك ، ط : الحافظ ابن كثير ، توفي ٥٧٧٤/١٣٧٣م ، انظر : كحالة ، معجم المؤلفين ٢ / ٢٨٣ .

١١ - هو محمد بن سليمان الحكري ، توفي ٨٧١/١٤٦٦م ، انظر : كحالة ، معجم المؤلفين ١٠ / ٥٠ .

١٢ - عنوانه : النجوم الزاهرة في الصبغة المتواترة (كشف الظنون ١٩٣٢)

١٣ - لطائف الاشارات ١ / ١٩٢

إِذَا عُلِمَ ذَلِكَ فَلَيْسَ مَفْقُودًا فِي لُغَةِ التَّرِكِ إِلَّا الضَّادُ  
الَّتِي تَبْدَأُ بِالظَّاءِ الْمُعْجَبَةِ ، أَمَّا هَذَا الْحَرْفُ الَّذِي يُشَبِّهُ السَّادَ  
الْمَفْخَمَةَ أَوْ الطَّاءَ الْمُهْمَلَةَ الَّذِي يَنْطِقُ بِهِ أَكْثَرُ الْمِصْرِيِّينَ<sup>٢</sup>  
وَلَنَسَمِّيهَ بِالضَّادِ الطَّائِبَةِ ، فَمَوْجُودٌ فِي لُغَةِ التَّرِكِ بَلْ فِي أَكْثَرِ  
الْفَاطِمِ ، كَمَا يَشْهَدُ الْعَارِفُ بِلُغَتِهِمْ بَلِ السَّامِعُ لِكَلَامِهِمْ ، وَالْمَوْجُودُ  
غَيْرُ الْمَفْقُودِ ، وَبِذَلِكَ يَتِمُّ الْمَقْصُودُ .

الثالث : إِنْ الْفُقَهَاءُ ذَكَرُوا أَحْكَامَ مَنْ يُبَدِّلُ الضَّادَ ظًا ،  
قَالَ فِي "الذَّخِيرَةِ"<sup>٦</sup> "مَنْ يَأْتِي بِالظَّاءِ مَكَانَ الضَّادِ ، وَبِالضَّادِ  
مَكَانَ الظَّاءِ ، فَالَّذِي يَنْبَغِي أَنْ تَفْسُدَ صِلَاتُهُ ، وَهُوَ قَوْلُ عَامَّةِ  
الْمَشَائِخِ . وَاسْتَحْسَنَ بَعْضُ مَشَائِخِنَا وَقَالُوا بِعَدَمِ الضَّادِ لِلضَّرُورَةِ  
فِي حَقِّ الْعَوَامِ" . وَقَالَ الشَّيْخُ خَلِيلُ الْمَالِكِيِّ فِي  
مُخْتَصَرِهِ<sup>١٠</sup> : "وَهَلْ بِلَاغٍ مُطْلَقًا أَوْ فِي الْفَاتِحَةِ وَبَنِيٍّ مُمَيَّزٍ بَيْنَ  
ضَادٍ وَظَاءٍ خِلَافًا" . وَقَالَ الْأَمَامُ النَّوَوِيُّ فِي مِنْهَاجِهِ<sup>١٢</sup> : وَلَوْ

١ - فِي ك : الذَّالِ الْمُعْجَبَةِ .

٢ - فِي حَاشِيَةِ ب (قَدْ تَحَقَّقَ أَنَّ أَصْلَهَا سَرَى إِلَى الْمِصْرِيِّينَ مِنَ الْإِقْبَاطِ)

٣ - بَلْ : سَاقِطَةٌ مِنْ ر .

٤ - فِي ب : لِلْفَتَنِمْ .

٥ - فِي ب : تَم .

٦ - لَا أَعْرِفُ الْكِتَابَ وَلَا مُؤَلِّفَهُ .

٧ - مِنْ : سَاقِطَةٌ مِنْ جَمِيعِ النُّسخِ عِدا ب .

٨ - فِي ط : يَفْسُدُ .

٩ - هُوَ خَلِيلُ بْنُ إِسْحَاقَ بْنِ مُوسَى بْنِ شُعَيْبِ الْفَقِيهِ الْمَالِكِيِّ ، تَوَفَّى

١٣٦٦هـ / ١٣٦٦م . انْظُرْ : كَحَالَةٍ ، مَعْجَمُ الْمُؤَلِّفِينَ ٤ / ١١٣ .

١٠ - عِنْدَ الْكِتَابِ : الْمُخْتَصَرُ فِي الْفَقْهِ الْمَالِكِيِّ ، مَخْطُوطٌ فِي بَارِيْسَ

بِرَقْمِ ١ / ١٠٧٢ وَدَارُ الْكُتُبِ الْمِصْرِيَّةِ بِرَقْمِ ٢٠٥٢٢ ب .

١١ - هُوَ يَحْيَى بْنُ شَرَفِ النَّوَوِيِّ ، تَوَفَّى ٦٧٢هـ / ١٢٧٨م ، انْظُرْ : كَحَالَةٍ ،

الْمَعْدَرُ السَّابِقُ ١٣ / ٢٠٢ .

١٢ - عِنْدَ الْكِتَابِ : مِنْهَاجُ الطَّالِبِينَ ، مَخْطُوطٌ فِي دَارِ الْكُتُبِ الْمِصْرِيَّةِ بِرَقْمِ

٢٢٩٦٠ ب .

أبدل ضاداً بظاء لم يصح في الاصح . وقال الشيخ علاء الدين المرداوي الحنبلي في تنقيحه<sup>١</sup> : ولو أبدل حرفاً لم يصح إلا ضاد "المغضوب عليهم ولا الغالين" بظاء فيصح . ولم يتعرضوا لأحكام من يبدلها بحرف غير الظاء كما تعرضوا لأحكام من يبدلها به ، فلولا التشابه بينهما لما كانوا يفعلون ذلك .

الرابع : إن بعض العلماء وصفها بالتفشي ، ولا تفشي فيها إلا إذا كانت شبيهة بالظاء ، أما الضاد الطائفة فلا تفشي فيها<sup>٨</sup> . وقد سبق ذكر التفشي ومعناه ولذلك ما أعدناه .

الخامس : إنهم ذكروا أن من صفاتها النفخ ، ويشاركها فيه الظاء والذال والزاي ، ولا يتحقق ذلك إلا في الضاد الشبيهة بالظاء ، أما الضاد الطائفة فلا توجد فيها هذه الصفة ، كما يشهد به من أحاط بالمقدمة معرفة . ولكونها تشارك الزاي والظاء في هذه الصفة ونحوها قد جعلها العرب في مقابلتها في قوافي الشعر . قال الشيخ عبد اللطيف البغدادي في شرح

١ - هو ابو الحسن علي بن سليمان المرداوي ، توفي ٨٨٥هـ / ١٤٨٠م

انظر : كحالة ، معجم المؤلفين ٢ / ١٠٢ .

٢ - عنوان الكتاب : التنقيح المشبع في تحرير احكام المقنع ، منه نسخة خطية في مكتبة جامعة برنستون برقم ٢٤٤ .

٣ - ٤ : ساقطة من ج ، ط ، ك .

٤ - سورة الفاتحة ٢١١

٥ - بظاء : ساقطة من ك .

٦ - في ط : فتصح .

٧ - كذا ، ولم ينسب احد من المتقدمين صفة التفشي الى الظاء .

٨ - عبارة : الا اذا ... فلا تفشي فيها ، ساقطة من ر .

٩ - هو عبد اللطيف بن يوسف بن محمد البغدادي ، توفي ٦٢٩هـ / ١٢٣١م .

انظر : كحالة ، المصدر السابق ٦ / ١٥٠٦ .

نَقْدُ الشَّعْرِ لِقْدَامَةً فِي بَابِ الْكَفَاءِ : قَالَ بَعْضُ الْعُلَمَاءِ  
 اخْتِلَافُ حَرْفِ الرَّوِيِّ هُوَ الْكَفَاءُ ، وَهُوَ غَلَطٌ مِنَ الْعَرَبِ وَلَا يَجُوزُ  
 لغيرِهِمْ ، وَإِنَّمَا يَغْلَطُونَ فِيهِ إِذَا تَقَارَبَتِ الْحُرُوفُ ، وَ انْشَدَ :  
 كَأَنَّ أَصْوَاتَ الْقَطَا الْمُنْقَضِ

بِالْجِيلِ أَصْوَاتُ الْحَصَا الْمُنْقَضِ  
 وَلَاشَكَّ أَنَّ الضَّادَ الطَّائِبَةَ بَعِيدَةً عَنِ الزَّايِ فِي الصَّوْتِ بِمَرَاثِلِ ،  
 وَأَنَّ الْقَرِيبَ مِنْهَا هِيَ الضَّادُ الشَّبِيهَةُ بِالظَّاءِ . قُلْتُ : وَمِنْ هُنَا  
 أَيْضًا صَاغٌ<sup>٣</sup> مَا عَمِلَهُ بَعْضُهُمْ مِنَ اللَّغْزِ فِي الْخَيْمَةِ بِقَوْلِهِ :  
 وَمَضْرُوبَةٌ مِنْ غَيْرِ جُرْمٍ أَتَتْ بِهِ

إِذَا مَا هَدَى بِدُرِّ الْأَنَامِ أَضَلَّتْ  
 وَمِمَّا يُنْحُو هَذَا النُّحُو مَا ذَكَرَهُ الْعَلَّاحُ الصَّفْدِيُّ فِي كِتَابِ "فَضْلِ"  
 الْخَتَامِ عَنِ التَّوْرِيَةِ وَالْإِتِّخَادِ<sup>٦</sup> حَيْثُ قَالَ : الْأَصْلُ الرَّابِعُ : فِيمَا  
 يَحْصُلُ مِنَ الْوَهْمِ وَالْإِهْتِرَاقِ ، أَنَشَدَنِي بَعْضُهُمْ لِأَبِي الْحُسَيْنِ الْجَزَّارِ<sup>٨</sup> ،  
 وَلَمْ أَتَحَقَّقْ نَسَبَهُ ذَلِكَ إِلَيْهِ لِأَنَّ أَبَا الْحُسَيْنِ يَجُلُّ قَدْرَهُ عَنِ الْوُقُوعِ  
 فِي مِثْلِ هَذَا :

١ - لعبد اللطيف البغدادي كتابان على نقد الشعر ، أولهما :  
 تكملة الصناعة في شرح نقد قدامة ، والثاني : كشف الظلمة  
 عن قدامة ( كشف الظنون ١٩٧٣ ) .

٢ - من هنا إلى قوله : .. فلا يبعد انتساب هذا الشعر الحسن إلى  
 أبي الحسين ، ساقط من ك ، ط .

٣ - في ب : صاغ .

٤ - في ب : في .

٥ - هو خليل بن أبيك بن عبد الله الصفدي ، توفي ٧٦٤هـ / ١٢٦٣م .  
 انظر : كحالة ، معجم المؤلفين ٤ / ١٤٠ .

٦ - انظر عن مخطوطاته : Brockelmann, GAL, II, p. 33, sup. II, P. 29.

٧ - الأصل : ساقط من ب .

٨ - هو يحيى بن عبد العظيم بن يحيى الجزار ، توفي ٦٧٩هـ / ١٢٨١م ،  
 انظر : كحالة ، المصدر السابق ٢٠٧ / ١٣ .

وَقَائِلٍ قَالَ مَا أَعَدَدْتُ مِنْ أَهْبٍ

لِذَا الشَّتَاءِ وَذَا الْبَرْدِ الَّذِي عَرَّضَا

فَقُلْتُ دَعْنِي فَقَدْ أَعَدَدْتُ لِي بَدَنًا

مَسْلَخًا وَشَقَافِي الْقَلْبِ قَدْ قُرَّضَا

وقد وهم الشاعر في قوله : قُرَّضَ ، لأنَّ الَّذِي يُدْبِغُ به إِنَّمَا هو بِالظَّاءِ ،

وقد نَعَّسُوا عَلَى ذَلِكَ وهو أَشْهَرُ من أَنْ يُنَبَّهَ عَلَيْهِ . والقَرَضُ بِمَعْنَى

الْقَطْعِ بِالضَّادِ لَيْسَ إِلَّا ، والقَافِيَةُ ضَادِيَّةٌ كَمَا تَرَى ، وَلَكِنَّ الشَّاعِرَ

مَا قَصَرَ فِي قَوْلِهِ : وَشَقَّ ، وَتَرْكِيبُهُ هَذَا مِنْ حَرْفٍ وَأَسْمٍ ، وَجَمَلُهُ نَوْعًا

مِنْ أَنْوَاعِ الْفِرَاقِ ، انتهى . قلتُ : والمَعْدَرُ لِلشَّاعِرِ ظَاهِرٌ مِنْ أَشْتَبَاهِ

الْحَرْفَيْنِ كَمَا بَيَّنَّاهُ . وَلَا يَخْفَى أَنَّ الْقَرَضَ فِي الْمَعْرِفِ نَوْعٌ مِنَ الْفِرَاقِ

وهو الْمُنَاسَبُ لِلْمَقَامِ . فَقَوْلُهُ : الَّذِي يُدْبِغُ به ، فِيهِ تَسَامُحٌ . وبِالْجُمْلَةِ

فَلَا يَبْعُدُ أَنْتَسَابُ هَذَا الشَّعْرِ الْحَسَنِ إِلَى أَبِي الْحَسَنِ .

السادس : إِنَّهُمْ ذَكَرُوا مِنْ صِفَاتِهَا آلِاسْطَالَةَ ، كَمَا مَرَّ ذِكْرُهَا وَمَعْنَاهَا ،

وهي الْمُمَيَّزَةُ لَهَا عَنِ الظَّاءِ ، وَلَا يُوْجَدُ فِي الضَّادِ الطَّائِيَةُ صِفَةً

آلِاسْطَالَةَ .

السابع : إِنَّهُمْ ذَكَرُوا أَنَّ مِنْ صِفَاتِهَا الرِّخَاوَةَ ، وَهَذَا شَدِيدُ الدَّلَالَةِ

عِنْدَ مَنْ لَيْسَ عِنْدَهُ غَبَاوَةٌ . فَإِنَّهُ لَارِخَاوَةٌ فِيهَا إِلَّا إِذَا كَانَتْ شَبِيهَةً

بِالظَّاءِ . أَمَّا الضَّادُ الطَّائِيَةُ فَمَشْرُوبَةٌ بِالدَّالِ أَوْ الطَّاءِ الْمُهْمَلَةِ ،

١ - فِي ج : مَسْلَخًا .

٢ - فِي ج : نَبَّهَ .

٣ - فِي ج : مَا أَقْصَرَهُ .

٤ - فِي ر : وَاضِحٌ .

٥ - فِي ب : لَا بِي .

٦ - انْهَم : سَاقِطَةٌ مِنْ ب .

٧ - فِي ك : وَ .

وَكُلٌّ مِنْهُمَا حَرْفٌ شَدِيدٌ ، فَكَذَا مَا هُوَ بَيْنَهُمَا . بَلْ مَنْ عَرَفَ مَعْنَى الشَّدَّةِ وَالرَّخَاوَةَ ، وَقَدْ قَدَّمْنَاهُمَا فِي الْمُقَدِّمَةِ ، يَجِدُ هَذَا الْحَرْفَ مُتَّعِفًا بِالشَّدَّةِ قَطْعًا ، مَعَ قَطْعِ النَّظَرِ عَنِ الدَّالِّ وَالطَّاءِ .

الثامن : إِنَّ هَذَا الْحَرْفَ صَعَبٌ عَلَى اللِّسَانِ ، نَصَّ عَلَى ذَلِكَ عُلَمَاءُ هَذَا الشَّانِ وَفُرْسَانُ هَذَا الْمِيدَانِ ، وَحَكَمُوا بِأَنَّ الرَّاجِلَ فِي التَّجْوِيدِ وَالْإِتْقَانِ لَا يَقْدِرُ عَلَى تَحْقِيقِهَا بَلْ بَعْضُ كِبَارِ الْفُرْسَانِ قَالَ الْأَمَامُ السَّخَاوِيُّ فِي "عُمْدَةِ الْمُفِيدِ" :  
وَالضَّادُ حَرْفٌ مُسْتَطِيلٌ مُطَبَّقٌ

جَهْرٌ يَكُلُّ لَدِيمَ كُلِّ لِسَانٍ

حَاشَا لِسَانٍ بِالْفَصَاحَةِ قَيْمٍ

دَرْبِ الْأَحْكَامِ الْحُرُوفِ مُعَانٍ<sup>٨</sup>

وَقَالَ الْأُسْتَاذُ أَبُو حَبَّانٍ فِي "شرح التَّهْمِيلِ" : "وَالضَّادُ مِنْ أَصْغَبِ الْحُرُوفِ الَّتِي أَنْفَرَتْ الْعَرَبُ بِكَثْرَةِ أَسْتِعْمَالِهِ" . وَقَالَ الشَّيْخُ أَبُو مُحَمَّدٍ مَكِّيُّ بْنُ أَبِي طَالِبٍ فِي "الرَّعَايَةِ" : "وَلَا بُدَّ مِنَ التَّحْفِظِ بِلَفْظِ

١ - فِي هَامِشٍ ط : أَيِ الضَّادِ الطَّائِيَةِ .

٢ - فِي ط : وَالظَّاءُ .

٣ - فِي هَامِشٍ ط : أَيِ الضَّادِ الْحَقِيقِيَةِ .

٤ - كِبَارُ : سَاقِطَةٌ مِنْ ط ، وَفِي ب ، ك ، كِبَر ، وَفِي ر : أَكْبَر .

٥ - هُوَ عِلْمُ الدِّينِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَبْدِ الصَّمَدِ ، تَوَفَّى ٦٤٣ هـ / ١٢٤٥ م . انْظُرْ : مَعْجَمُ الْمُؤَلِّفِينَ ٢ / ٢٠٩ .

٦ - عَنَوَانُهُ : عُمْدَةُ الْمُفِيدِ وَعِدَّةُ الْمَجِيدِ فِي مَعْرِفَةِ لَفْظِ التَّجْوِيدِ (كَشَفُ الْغُنُونِ ١١٧١) ، مِنْهُ نَسَخَ خُطْبَةً فِي بَرَلِينَ بِرَقْمِ ٤٩٧ ، وَمَكْتَبَةُ جَامِعَةِ بَرْنِسْتُونِ بِرَقْمِ ٦٢٠/٦ هـ ، وَالتَّيْمُورِيَّةُ بِالْقَاهِرَةِ بِالْأَرْقَامِ ٢٢٦١ ، ٢٤٣ ، ٤٦٢ ، ٣٠٥ . وَالْأَبْيَاتُ مَخْرُجَةٌ مِنْ نَسْخَةِ بَرْنِسْتُونِ .

٧ - فِي ط : ذَرْبٌ .

٨ - فِي ك ، ط : مَعَانِي .

٩ - فِي الرَّعَايَةِ : وَلَا بُدَّ لَهُ .

الضاد حيث وقع ، فهو أمرٌ يُقَصَّرُ فيه أكثرُ من رأيتُ من  
 القراء والأئمة ، لصعوبته على من لم يدرب فيه . فلا بُدَّ  
 للقارئ المجود أن يلفظ بالضاد مَفْخمةً <sup>٣</sup> مُتَعَمِليةً <sup>٤</sup> مُطَبَّقةً  
 مُسْتَبيلةً ، فيظهر صوتُ خروجِ الرِّيحِ عندَ ضَغْطِ حافةِ اللسانِ  
 لما يليه من الأضراسِ عندَ اللفظِ بها . ومتى فرط في ذلك  
 أتى بلفظِ الظاء والذال ، فيكون مُبَدِّلاً وَمُغَيِّراً . <sup>٥</sup> والضاد من  
 أصعبِ الحروفِ على اللافظ ، فمتى لم يتكلف القارئ إخراجها  
 على حقها أتى بمنيرٍ لفظها وأخلَّ بقراءته . ومتى تكلف  
 ذلك وتمادى عليه صار له التجويدُ بلفظها عادةً وطبعاً  
 وسجيةً <sup>١٠</sup> .

وقال العلامة ابنُ الجزري في النشر : « والضادُ  
 آنفرد بالامتطالة ، وليس من الحروف ما يعمر على اللسانِ  
 مثله ، فإنَّ السنةَ الناسَ فيه مُختلفةٌ وقلَّ من يحسنه ، فمنهم  
 من يخرجُه ظاءً <sup>١١</sup> ، ومنهم من يمزجه <sup>١٢</sup> بالذال <sup>١٣</sup> ، ومنهم

- ١ - في الرعاية : لصعوبة .
- ٢ - في ط : يذرب .
- ٣ - مفخمة : ساقطة من ك .
- ٤ - في الرعاية : منطبقة .
- ٥ - في الرعاية : بما يليه .
- ٦ - في الرعاية : أو بلفظ الذال .
- ٧ - من : ساقطة من الرعاية .
- ٨ - بعدها في الرعاية : تكلفا في المخرج وأشدّها صعوبة .
- ٩ - في الرعاية : ومن .
- ١٠ - الرعاية ١٥٨-٩١ .
- ١١ - في ب ، ك : طاء .
- ١٢ - في ك : يمزجها ، وفي ب : يخرجها .
- ١٣ - كذا في النشر و ط ، وفي ب ، ك : بالذال ، ولعل ما في النسختين  
 الأخيرتين هو العواب .

مَنْ يَجْعَلُهُ لَامًا مُفْخَمَةً ، وَمِنْهُمْ مَنْ يُشَمُّهُ الزَّاي . وَكُلُّ ذَلِكَ لَا يَجُوزُ <sup>١</sup> ، اَنْتَهَى .

فَإِذَا كَانَتْ الضَّادُ الْعَرَبِيَّةُ بِهَذِهِ الْمُرْتَبَةِ مِنَ الصُّوْبَةِ ، وَأَنْتَ تَرَى أَنَّ لَا صُوْبَةَ فِي الضَّادِ الطَّائِيَةِ بَلْ هِيَ فِي غَايَةِ السُّهُولَةِ عَلَى اللِّسَانِ ، يَخْتَوِي فِي النُّطْقِ بِهَا الْعَالِمُ وَالْجَاهِلُ ، وَالْفَارِسُ فِي هَذَا الْمِيدَانِ وَالرَّاجِلُ ، فَإِنَّكَ تَحْكُمُ بِأَنَّ الضَّادَ الطَّائِيَةَ بَعِيدَةٌ عَنِ الضَّادِ الْعَرَبِيَّةِ بِمَرَاجِلَ .

التاسع : إِنَّ الْمَخْرَجَ الْمَنْصُوصَ عَلَيْهِ لِلضَّادِ فِي الْكُتُبِ الْمَعْرُوفَةِ الْمَتَدَاوِلَةِ لَيْسَ إِلَّا لِلضَّادِ الشَّبِيهِ بِالظَّاءِ الْمُعْجَمَةِ لَا لِلطَّائِيَةِ . فَإِنَّهُمْ قَالُوا فِي مَعْرِفَةِ مَخْرَجِ الْحَرْفِ : أَنْ تُمْكِّنَهُ وَتُدْخِلَ عَلَيْهِ هَمْزَةً وَصَلٌ وَتَنْظُرَ أَيْنَ يَنْتَهِي الصَّوْتُ ، فَحَيْثُ اَنْتَهَى فَشَمَّ مَخْرَجُهُ . مَثَلًا تَقُولُ : أَبٌ ، فَتَجِدُ الشَّفَتَيْنِ قَدْ أَطْبَقَتَا أَحَدَهُمَا عَلَى الْآخَرَى ، وَهُوَ مَخْرَجُ الْهَاءِ . وَأَنْتَ إِذَا نَطَقْتَ بِالضَّادِ الطَّائِيَةِ وَفَعَلْتَ مَا تَقَدَّمَ ذِكْرُهُ لَا تَجِدُ الصَّوْتَ يَنْتَهِي إِلَّا إِلَى طَرَفِ اللِّسَانِ وَاعْلَى الْحَنَكِ ، وَهُوَ مَخْرَجُ الدَّالِ وَالطَّاءِ وَالظَّاءِ ، وَلَمْ نَرِ أَحَدًا ذَكَرَ أَنَّ مَخْرَجَ الضَّادِ مِنْ هَذَا الْمَحَلِّ ، بَلْ مَا ذَكَرْنَاهُ لَهَا مِنْ الْمَخْرَجِ مَذْكُورٌ فِي كُتُبِ لُحْمَى فِي عِلْمِ الْقِرَاءَاتِ <sup>٢</sup> وَعِلْمِ النُّحُو <sup>٣</sup> مِثْلَ كُتُبِ الْأَمَامِ الْعَلَامَةِ ابْنِ الْجَزَرِيِّ وَالْأَمَامِ الشَّاطِبِيِّ وَالْعَلَامَةِ الْجَمْعَرِيِّ وَالشَّيْخِ أَبِي مُحَمَّدٍ مَكِّيٍّ وَالشَّيْخِ جَمَالِ الدِّينِ بْنِ مَالِكٍ وَابْنِ

١ - ابن الجزري، النشر في القراءات العشر ٢/٢١٩

٢ - في ظ : بهذا .

٣ - في ك : لها .

٤ - في ب : الضاد .

٥ - في ك : والظاء .

٦ - في ب : القرآن

٧ - في ر : أو النحر .



مُعْطٍ ١ وَأَبْنِ الْحَاجِبِ وَالزَّمْخَشَرِيِّ ٢ وَأَبِي حَيَّانَ وَغَيْرِهِمْ ٠ وَمَا نُقِلَ  
عَنِ الْخَلِيلِ ٣ مِنْ أَنَّهَا شَجَرِيَّةٌ فَسِيحِيٌّ الْكَلَامُ عَلَيْهِ إِنْ شَاءَ اللَّهُ  
تَعَالَى ٠

فَإِنْ قِيلَ : نَحْنُ نَرَوِي هَذِهِ الْقَادِ الطَّائِيَةَ بِالْمُشَافَهَةِ  
عَنِ الشُّبُوحِ الرَّائِيْنَ لَهَا عَنْ شُيُوخِهِمْ بِالْأَسْنَادِ الْمُتَّصِلِ بِأَيْمَنَةِ  
الْقُرَّاءِ الْبَالِغِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قُلْنَا : لِإِعْبَرَةٍ  
بِالرَّوَايَةِ الْمُخَالَفَةِ لِلدِّرَايَةِ ٤ ، إِذْ شَرَطُ قَبُولِ الْقِرَاءَةِ أَنْ تُوَافِقَ  
الْعَرَبِيَّةَ ، وَقَدْ بَيَّنَّا مُخَالَفَتَهَا لِمَا تَوَاتَرَ فِي كُتُبِ الْعَرَبِيَّةِ  
وَالْقِرَاءَاتِ ٥ . قَالَ الْأَسْنَادُ أَبُو حَيَّانَ فِي "شرح التمهيد" : إِنَّمَا ذَكَرَ  
النَّحْوِيُّونَ صِفَاتِ الْحُرُوفِ لِفَائِدَتَيْنِ ، إِحْدَاهُمَا لِأَجْلِ الْإِدْغَامِ ، ثُمَّ قَالَ :  
"وَالْفَائِدَةُ الثَّانِيَّةُ ، وَهِيَ الْأُولَى فِي الْحَقِيقَةِ ، بَيَانُ الْحُرُوفِ حَتَّى  
يَنْطِقَ مَنْ لَيْسَ بِعَرَبِيٍّ بِمِثْلِ مَا يَنْطِقُ الْعَرَبِيُّ ، فَهُوَ كَبَيَانِ رَفْعِ

١ - فِي الْأَوَّلِ جَمِيعُهَا : ابْنُ مُعْطَى ٠

٢ - هُوَ جَارُ اللَّهِ مُحَمَّدُ بْنُ عَمْرِو الزَّمْخَشَرِيُّ ، تُوْفِيَ ٥٣٨ هـ / ١١٤٨ م ٠  
انْظُرْ : كَحَالَةٍ ، مَعْجَمُ الْمُؤَلِّفِينَ

٣ - هُوَ الْخَلِيلُ بْنُ أَحْمَدَ الْفَرَاهِيدِيُّ ، تُوْفِيَ ٥١٢ هـ / ٧٨٦ م ٠ انْظُرْ :  
كَحَالَةٍ ، الْمَعْدَرُ السَّابِقُ ٤ / ١١٢ ٠

٤ - مِنْ : مَاقِطَةٍ مِنْ ب ٠

٥ - تَعَالَى : مَاقِطَةٍ مِنْ ر ٠

٦ - فِي هَامِشِ نَسْخَةِ ب هَذِهِ الْإِبْيَاتِ :

سَكَانُ مَعْرٍ وَاهْلُ مَعْرٍ جَمِيعُهُمْ      إِيْجَاعُهُمْ فِي رَتْبَةِ الْإِحَادِ  
لَا يَنْقَلِبُونَ عَنِ الثَّقَاةِ رَوَايَةٍ      أَبَدًا رَوَايَتُهُمْ عَنِ الْإِوْغَادِ

٧ - فِي حَاشِيَةِ ر : (قَوْلُهُ : الْمُخَالَفَةُ لِلدِّرَايَةِ ، إِنَّ الدِّرَايَةَ الْحَاصِلَةَ  
مِنَ الْقَوَاعِدِ الْعَرَبِيَّةِ الدِّرَايَةُ الْمَجْرُودَةُ كَمَا يَشْهَدُ بِهِ الْعِبَاقُ ،  
وَيُرَدُّ عَلَيْهِ أَنَّهُ لَا تَدْخُلُ الدِّرَايَةُ فِي هَذَا الْبَابِ كَمَا لَا يَخْفَى . سَيِّدُ  
أَحْمَدُ ) ٠

٨ - فِي ب : وَالْقُرْآنُ ، وَفِي ر : وَالْقِرَاءَةُ ٠

٩ - فِي ر : الْحُرُوفُ الْعَرَبِيَّةُ ٠

الفاعل ونصب المفعول ، فكما أن نصب الفاعل ورفع المفعول لحن في العربية كذلك النطق بحروفها مخالفةً مخارجها لما روي عن العرب في النطق بها لحن<sup>١</sup> أيضاً . وتفعيل هذا الجواب لا يليق بهذا الكتاب .

العاشر : إن من أوصافها الشجرية ، لقبها بها صاحب القدر الجليل إمام النحو الخليل<sup>٢</sup> . ولا يتأتى ذلك إلا إذا كانت شبيهة بالطاء ، فإن الغاد الطائبة تخرج من طرف اللسان لا من شجر الفم ، وسيأتي لذلك مزيد بيان إن شاء الله .

الحادي عشر : قولهم في صفة الأَطْباق : "ولولا الأَطْباق لصارت الطاء دالاً والصاد سهناً والطاء ذالاً ولخرجت الغاد من الكلام إذ لا يخرج من موضعها غيرها" ، هذا نص كلام الأستاذ أبي حبان في "شرح التمهيد" ، ومثله في شرح المفعّل لابن يعيش<sup>٣</sup> . وهذا كما ترى يخص الغاد الشبيهة بالطاء ، أما الطائبة فيخرج<sup>٤</sup> من مخرجها الحروف الثلاثة النطعية ، كما يشهد به الجسم بالقاعدة المعروفة في معرفة مخرج الحرف . فلو كانت الطائبة عربية<sup>٥</sup> لوصفت بالنطعية

١ - في ب : وكذلك .

٢ - في ك : بالنطق .

٣ - لحن : ساقطة من ك .

٤ - العين ١ / ٥٨ .

٥ - في ك : يخرج .

٦ - هذا النص في الأصل نص سيهويه الكتاب ٢ / ٥٥٠ نقله عنه المتأخرون ، انظر : ابن جني ، صرناعة الاعراب ١ / ٢٠ ، ابن عصفور ، الممتع في التصريف ٢ / ٦٢٤ ، الاسترهادي ، شرح الشافية ٣ / ٢٦٢ ، ابن يعيش ، شرح المفعّل ١٠ / ١٢٩ .

٧ - في ك : محض .

٨ - في ب : فتخرج .

٩ - في ك : غريبة .

كَمَا وَصَفَتْ أُخَوَاتُهَا ، وَلَقَالُوا : لَوْلَا الْأَطْبَاقُ لَمَارَتْ الضَّادُ  
دَالًا ، بَدَلُ قَوْلِهِمْ : لَخَرَجْتُ مِنَ الْكَلَامِ ، كَمَا لَا يَخْفَى عَلَى ذَوِي  
الْأَنصَامِ .

الثاني عشر : إِنَّ أَهْلَ مَكَّةَ ، الَّتِي هِيَ مَنْشَأُ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ ، الَّذِي هُوَ سَيِّدُ الْعَرَبِ ، وَمَا وَالَاهَا مِنْ بِلَادِ الْحِجَازِ ،  
الَّتِي هِيَ مَحَلُّ الْعَرَبِ وَمَوْطِنُهُمْ ، إِنَّمَا يَنْطِقُونَ بِالضَّادِ شَبِيهَةً بِالظَّاءِ  
الْمُعْجَمَةِ ، وَلَا يَسْمَعُ مِنْ أَحَدٍ مِنْهُمْ هَذِهِ الطَّائِفَةُ ، وَهُمْ زِعْمُ  
الْمُقْتَدَى لِمَنْ رَامَ فِي هَذَا السَّبِيلِ الْإِهْتِدَاءَ .

### الفصل الثاني

فَيَمَّا بَدَلُ بِالْتَّصْرِيحِ عَلَى أَنَّ التَّلْفِظَ بِالضَّادِ  
شَبِيهَةٌ بِالظَّاءِ هُوَ الصَّحِيحُ  
وَهُوَ الْمَنْقُولُ مِنْ كَلَامِ الْفُحُولِ<sup>١</sup> الْمُنْتَلَقِ كَلَامُهُمْ بِالْقَبُولِ .

١ - في حاشية ب تعليق هذا نصه :  
(قوله : أهل مكة ، لعل هذا في زمان المؤلف ، وأما الآن فأكثر  
أهل مكة مصريون وهنديون (كذا) وجاويون وأتراك ، وقد خلطوا  
اللغة العربية بالمعجمية (كذا) ، فلاحجة في كلامهم . نعم إن أراد  
بأهل مكة ما حولها من الأعراب كمن فيهم وبني هذيل فهم إلى الآن  
ينطقون بالضاد شبيهة بالظاء ، انتهى ، أمين حلواني مدني) .  
انظر ترجمة أمين حلواني في : كحالة ، المصدر السابق ٣ / ٦٠ .

٢ - في ب ، ر : سيد العرب والعجم .

٣ - في ر : والاه .

٤ - هي : ساقطة من ك .

٥ - في ج : وهو .

٦ - في ر : المقتدا .

٧ - في ج : العلماء الفحول .

الأول : كلامُ مُحَمَّدِ بْنِ عَتِيقٍ بْنِ عَلِيٍّ التَّجِيبِيِّ الْأَزْدِيِّ فِي الدَّرَجِ  
الْمُكَلَّلَةِ فِي الْفَرْقِ بَيْنَ الْحُرُوفِ الْمَشْكَلَةِ<sup>١</sup> ؛  
وَالضَّادُ وَالظَّاءُ لِقُرْبِ الْمَخْرَجِ

قَدْ يُؤْذَنَانِ بِالتَّبَاسِ الْمَنْهَجِ

الثاني : أَيْضًا فِي كِتَابِهِ الْمَذْكُورِ بَعْدَ ذِكْرِ الظَّاءِ ؛

وَيَكْثُرُ التَّبَاسُهَا بِالضَّادِ

إِلَّا عَلَى الْجَهَابِذِ<sup>٢</sup> النَّقَّادِ

الثالث : قَوْلُ الْأَدِيبِ الْأَوْحَدِ مُحَمَّدِ بْنِ جَابِرٍ الْهَوَارِيِّ الْمَذْكُورِ  
فِي قَعِيدَتِهِ الْمَذْكُورَةِ ؛

وَأَقُولُ فِيمَا بَعْدُ ذَلِكَ إِنَّهُ

لِلظَّاءِ بِالضَّادِ التَّبَاسُ يَعْلَمُ

فَرَأَيْتُ حَصْرَ الضَّادِ أَكْدَ وَاجِبٍ

لِيَبَيِّنَ أَنَّ الْغَيْرَ ضَادٌّ تَرْسَمُ<sup>٣</sup>

الرابع : قَوْلُ الْأَمَامِ السَّخَاوِيِّ فِي "عُمْدَةِ الْمُفِيدِ" بَعْدَ أَنْ ذَكَرَ  
الضَّادَ وَأَنَّهُ حَرْفٌ صَغْبٌ ؛

١ - كَذَا فِي الْأَصُولِ جَمِيعُهَا : الْأَزْدِيُّ ، وَفِي مَصَادِرِ تَرْجُمَتِهِ : اللَّارْدِيُّ ،  
انْظُرْ : الْعَفْدِيُّ ، الرَّافِيُّ بِالْوُفِيَّاتِ ٨٠/٤ وَ كَحَالَةٍ ، مَعْجَمُ  
الْمُؤَلِّفِينَ ٢٨٠/١٠ ، تَوَفَّى ٦٤٦ هـ / ١٢٤٨ م .  
٢ - ذَكَرَ الْكِتَابَ بِالْعَنْوَانِ نَفْسَهُ فِي كَشْفِ الْغُثُّونِ ٢٤٩ وَلَكِنَّهُ نُسِبَ  
إِلَى مُحَمَّدِ بْنِ مَكِيِّ بْنِ مُحَمَّدٍ الْأَنْصَارِيِّ الْأَزْدِيِّ الْحَنْفِيِّ الْمَتَوَفَّى  
سَنَةَ ٥٦٥ هـ .

٣ - فِي ر : الْجَهَابِذَةُ .

٤ - زَادَ النَّاسِخَ بَعْدَهَا فِي ب : قَبْلُ حَيْثُ قَالَ .

٥ - الْبَيْتَانِ مَرَّ فِي هَامِشٍ ص ١٣ ، وَالرَّوَايَةُ هُنَاكَ : بَيْنَ .

٦ - فِي ك : الْعَيْنُ .

مَبَّزُهُ بِالْإِضْحَاحِ عَنْ ظَاءٍ فِي  
 "أُضْلِلْنِ" أَوْ فِي "غِيْضٍ يَشْتَبِهَانِ"  
 وَكَذَاكَ "مَحْتَضِرٌ" وَ"نَاضِرَةٌ إِلَى"  
 وَ"لَا يَحْضُ" وَخُذْهُ ذَا إِذْعَمَانِ<sup>٧</sup>

الخامس : قَوْلُ الْعَلَمَةِ أَمِنْ الْجَزْرِ فِي مُقَدِّمَتِهِ الْمَشْهُورَةِ فِي  
 التَّجْوِيدِ :

وَالضَّادُ بِاسْتِطَالَةٍ وَمَخْرَجٍ مَبَّزٌ مِنَ الظَّاءِ وَكُلِّهَا تَجِي<sup>٨</sup>  
 وَتَقْدِيمُ الْمَجْرُورِ يُفِيدُ التَّخْفِيفَ فَيَدُلُّ عَلَى أَنَّ التَّمْيِيزَ بَيْنَهُمَا لَيْسَ  
 إِلَّا بِالْمَخْرَجِ وَالْإِسْطَالَةِ ، وَأَنَّهَا مُشَارِكَةٌ لَهَا فِي الصَّوْتِ .  
السادس : قَوْلُ الْعَلَمَةِ الْبُرْهَانِ الْجَمْعِيِّ فِي شَرْحِ الشَّاطِبِيَّةِ :  
 "وَلَفْظُهَا ، يَعْنِي لَفْظُ الضَّادِ ، يُخَارِعُ لَفْظَ الظَّاءِ لِأَنَّهُمَا أَكْثَرُ  
 الْحُرُوفِ تَنَاسُبًا فِي الصَّفَةِ "

- ١ - من قوله تعالى : "رَبِّ إِنَّهُمْ أُضْلِلْنِ كَثِيرًا" ، إبراهيم ١٤ : ٣٦١ .
- ٢ - من قوله تعالى : "وَغِيْضُ الْمَاءِ وَقُضِيَ الْأَمْرُ" ، هود ١١ : ٤٤ .
- ٣ - من قوله تعالى : "كُلُّ شَرِّبٍ مَحْتَضِرٌ" ، القمر ٥٤ : ٢٨١ ، وفي الأصول  
 جميعها : محضرة ، والتصويب من عمدة المفيد (نسخة برنستون  
 المخطوطة) برقم ٦٢٠ هـ .
- ٤ - من قوله تعالى : "نَاضِرَةٌ إِلَى رَبِّهَا نَاضِرَةٌ" ، القيامة ٧٥ : ٢٢ .
- ٥ - من قوله تعالى : "وَلَا يَحْضُ عَلَى طَعَامِ الْمُسْكِينِ" ، الحاقة ٦٩ : ٣٤١ و  
 الماعون ٧ : ٣١١٠٧ .
- ٦ - في ك : فخذ .
- ٧ - يُرِيدُ أَنَّ هَذِهِ الْأَلْفَافِ الْمَذْكُورَةَ بِالْإِضْحَاحِ إِلَى : (عَضُوفُ) قَدْ  
 جَاءَتْ فِي الْقُرْآنِ بِمَعَانٍ أُخْرَى بِالظَّاءِ .
- ٨ - وكلها تَجِي : انفردت بها ر ، وقوبلت على المقدمة الجزرية .
- ٩ - لفظ : ساقطة من ك ، ط ، ر .
- ١٠ - في ك : إلا إلى ان بينهما تناسبا .

السابع : قَوْلُهُ فِي كِتَابِهِ "عُقُودُ الْجُمَانِ فِي تَجْوِيدِ الْقُرْآنِ" :  
وَالظَّاءُ أَخَى الْغَادِ فِي كُلِّ الْحُلَى  
وَبِالْإِسْطَالَةِ خُولِفَ الْحَرْفَانِ<sup>١</sup>  
أَيَّ مَعَ مَخْرَجٍ .

الثامن : قَوْلُ الشَّيْخِ بَدْرِ الدِّينِ الْمَعْرُوفِ بَابْنِ أُمِّ قَاسِمٍ فِي "شَرْحِ  
الْوَاضِحَةِ فِي تَجْوِيدِ الْفَاتِحَةِ"<sup>٢</sup> عِنْدَ قَوْلِهِ<sup>٣</sup> :  
وَالْغَادِ كَالْغَلَالِ جَوْدُهُ فَارْقَاً  
بِمَخْرَجِهِ مَعَ وَصْفِهِ الْمُتَمَمِّدِ<sup>٤</sup>

بَعْدَ أَنْ ذَكَرَ مَخْرَجَهَا كَمَا ذَكَرْنَاهُ وَصَفَاتِهَا وَالْأَبْيَاتَ الَّتِي تَدُلُّ عَلَى  
صُمُومَتِهَا مِنْ كَلَامِ السَّخَاوِيِّ الَّتِي ذَكَرْنَاهَا ، قَالَ : وَشَارَكَ<sup>٥</sup> الظَّاءُ  
الْغَادَ فِي آلِاسْتِعْلَاءٍ وَالْجَهْرِ وَالْأَطْبَاقِ وَالتَّفْخِيمِ<sup>٦</sup> وَلَمْ يُشَارِكْهُ فِي  
الْمَخْرَجِ ، وَلِمُشَارَكَتِهِ لَهُ فِي هَذِهِ الصِّفَاتِ أَشْتَدَّ شَبَهُهُ لَهُ وَعُسْرَتْ<sup>٧</sup>

- ١ - فِي ر : اخو
- ٢ - عُقُودُ الْجُمَانِ (نَسْخَةٌ بِأَرِيَس) ص ٢٢٢ ب .
- ٣ - أَي : انْفَرَدَتْ بِهَا نَسْخَةٌ ب .
- ٤ - فِي ط : الشَّهِير .
- ٥ - هُوَ حَسَنُ بْنُ قَاسِمٍ الْمَرَادِيُّ ، تَوَفَّى ٥٧٤٩/١٣٤٨ م ، انْظُرْ : كَحَالَةٍ ،  
مَعْجَمُ الْمُؤَلِّفِينَ ٢٧١/٣
- ٦ - الْكِتَابُ شَرْحُ لِكِتَابِ الْوَاضِحَةِ لِلْجُمْهُورِيِّ ، طَبَعَ فِي بَيْرُوتَ بِتَحْقِيقِ  
عَبْدِ الْهَادِي الْفُضْلِيِّ ، دُونَ تَارِيخٍ .
- ٧ - أَيِ قَوْلِ الْجُمْهُورِيِّ مُؤَلِّفِ الْوَاضِحَةِ ، وَهِيَ مَنْظُومَةٌ فِي ٢٢ بَيْتًا .
- ٨ - الْبَيْتُ وَرَدَ مُحَرَّفًا فِي الْأَصُولِ جَمِيعًا ، وَالتَّصْوِيبُ عَنِ الشَّرْحِ الْمَطْبُوعِ .
- ٩ - فِي ج : ذَكَرَهَا .
- ١٠ - شَارَكَ : سَاقَطَةٌ مِنْ ج .
- ١١ - اقُولُ : وَالرَّخَاوَةُ .
- ١٢ - كَذَا فِي الْأَصُولِ جَمِيعًا ، وَفِي الشَّرْحِ الْمَطْبُوعِ : بِهِ ، وَلَعَلَّهُ الْعَرَابُ .

التَّفَرُّقَةُ بَيْنَهُمَا وَاجْتِنَابُ إِلَى الرِّيَاضَةِ النَّاتِمَةُ ١٠

التاسع : قولُ الشَّيْخِ أَبِي مُحَمَّدٍ مُكِّي بْنِ أَبِي طَالِبٍ فِي كِتَابِهِ  
"الرَّعَايَةِ" فِي بَابِ الضَّادِ ، بَعْدَ أَنْ ذَكَرَ أَنَّهُ يَجِبُ التَّحْفُظُ بِهَا  
إِذَا أَتَى بِعِدِّهَا حَرْفٌ إِطْبَاقٍ : "وَكَذَلِكَ إِنْ كَانَ الثَّانِي مُشَدِّدًا نَحْوُ  
"بَعْضِ الظَّالِمِ" ١١ ، فَهَذَا لَسْتُ أَخَافُ ١٢ مِنْ دُخُولِ الْإِدْغَامِ فِيهِ ، لِأَنَّ الْمُشَدَّدَ  
لَا يُدْغَمُ فِيهِ شَيْءٌ ١٣ ، لِأَنَّ التَّشْدِيدَ الَّذِي فِيهِ مِنَ الْإِدْغَامِ كَافٌ ١٤ ، وَلَا  
يَدْخُلُ إِدْغَامٌ عَلَى إِدْغَامٍ ١٥ ، فَأَعْرِفُ هَذَا . وَلَكِنْ يَخَافُ أَنْ تَلْفُظَ ١٦  
بِالْأَوَّلِ مِثْلَ لَفْظِكَ بِالثَّانِي لِتَقَارُبِ الْمُشَابَهَةِ ١٧ وَالْأَلْفَاظِ فِي الظَّاءِ  
وَالضَّادِ ١٨

العاشر : قوله فِي كِتَابِهِ الْمَذْكُورِ فِي بَابِ الظَّاءِ : "وَالظَّاءُ حَرْفٌ  
يُشَبِّهُ لَفْظَهُ فِي السَّمْعِ لَفْظُ الضَّادِ ، لِأَنَّهُمَا مِنَ الْحُرُوفِ الْمُسْتَعْمَلَةِ  
وَمِنَ الْحُرُوفِ الْمَجْهُورَةِ ، وَلَوْلَا اخْتِلَافُ الْمَخْرُجَيْنِ لَهُمَا ١٩ وَزِيَادَةُ

١ - شرح الواضحة ٦١

٢ - فِي ك : أَتَى ، وَفِي ج : إِذَا .

٣ - الْفَرْقَانِ ٢٥ : ٢٧ ، وَبَعْدَهَا فِي الرَّعَايَةِ : وَبَعْضُ الظَّالِمِينَ .

٤ - فِي ر : فَلِهَذَا السَّبَبُ لَا يَخَافُ ، وَفِي الرَّعَايَةِ : لَيْسَ يَخَافُ .

٥ - فِي الرَّعَايَةِ : لَا يُدْغَمُ فِي شَيْءٍ أَبَدًا .

٦ - فِي ر : كَافٌ مِنَ الْإِدْغَامِ ، وَفِي ك ، ط ، ج وَالرَّعَايَةِ : كَانَ .

٧ - عَلَى إِدْغَامٍ : سَاقَطَ مِنْ ب ، ك ، ر .

٨ - فِي ط : نَخَافُ أَنْ تَلْفُظَ ، وَفِي الرَّعَايَةِ : يَلْفُظُ .

٩ - فِي ر : تَلْفُظُكَ .

١٠ - فِي الرَّعَايَةِ : التَّشَابَهُ .

١١ - فِي ك : وَالتَّشَابَهُ .

١٢ - الرَّعَايَةُ ١٥٩ - ٦٠

١٣ - فِي الرَّعَايَةِ : مِنْ حُرُوفِ الْإِطْبَاقِ وَمِنْ الْحُرُوفِ الْمُسْتَعْمَلَةِ .

١٤ - فِي الرَّعَايَةِ : بَيْنَهُمَا .

الْأَسْطَالَةُ الَّتِي فِي الْغَادِ لَكَانَتْ الظَّاءُ ضَادًّا ١

الحادي عشر : قَوْلُهُ فِي بَابِ الْغَادِ : وَالْغَادُ يَشْتَبُهُ لَفْظُهُ ٢  
بَلَفْظِ الظَّاءِ ، لِأَنَّهُمَا مِنْ حُرُوفِ الْأَطْبَاقِ وَمِنْ الْحُرُوفِ الْمُسْتَعْلِيَةِ  
الْمَجْهُورَةِ ٣ . رَلَوْا اخْتِلَافَ الْمَخْرَجِينَ وَمَا فِي الْغَادِ مِنَ الْأَسْطَالَةِ  
لَكَانَ لَفْظُهُمَا وَاحِدًا وَلَمْ يَخْتَلِفَا فِي السَّمْعِ ٤

الثاني عشر : قَوْلُ الْعَلَّامَةِ آيِنِ الْجَزْرِيِّ الْمَشْهُورِ ٥ بِكَمَالِ فَضْلِهِ ،  
الْمَوْصُوفِ بِأَنَّهُ لَمْ تَسْمَعْ الْأَعْمَارُ بِمِثْلِهِ ، وَكَفَى بِذَلِكَ مُوجِبًا  
لِإِتِّبَاعِ قَوْلِهِ فِي كِتَابِهِ " التَّمْهِيدُ " الَّذِي أَلْفَهُ فِي الْقَاهِرَةِ  
الْمُعْزِيَّةِ ٦ : " وَأَعْلَمُ أَنَّ هَذَا الْحَرْفَ لَيْسَ فِي الْحُرُوفِ حَرْفٌ يَنْسُرُ  
عَلَى اللِّسَانِ غَيْرُهُ ٧ ، وَالنَّاسُ يَتَمَاضِلُونَ فِيهِ فَمِنْهُمْ مَنْ يَجْعَلُهُ ٨  
ظَاءً مُطْلَقًا ، لِأَنَّهُ يُشَارِكُ الظَّاءَ فِي صِفَاتِهِ كُلِّهَا وَيَزِيدُ عَلَيْهَا  
بِالْأَسْطَالَةِ ، فَلَوْ لَا الْأَسْطَالَةُ وَاخْتِلَافُ الْمَخْرَجِينَ لَكَانَتْ ظَاءً ، وَهُمْ  
أَكْثَرُ الشَّامِيِّينَ وَبَعْضُ أَهْلِ الشَّرْقِ ٩ . وَهَذَا لَا يَجُوزُ فِي كَلَامِ اللَّهِ  
تَعَالَى لِمُخَالَفَتِهِ الْمَعْنَى الَّذِي أَرَادَهُ اللَّهُ تَعَالَى ١٠ . ثُمَّ قَالَ :  
" وَ مِنْهُمْ مَنْ لَا يُوصلُهَا إِلَى مَخْرَجِهَا بَلْ يُخْرِجُهَا ١١ دُونَهُ مَمْرُوجَةً ١٢

- ١ - الرعاية ١٩٤ .
- ٢ - فِي ط ، ر ، ب : يَشْبَهُ .
- ٣ - فِي ط : لَفْظُهُ .
- ٤ - فِي ط ، ر ، ب : لَفْظ .
- ٥ - فِي الرعاية : وَمِنْ الْحُرُوفِ الْمَجْهُورَةِ .
- ٦ - الرعاية ١٥٨ .
- ٧ - فِي ط : الْمَشْهُود .
- ٨ - فِي ج : عَسْرَةٌ .
- ٩ - كَذَا فِي ك ، وَفِي بَقِيَةِ الْأَصُولِ : يَتَفَاضِلُونَ .
- ١٠ - فِي ك : مَنْ يَجْعَلُهُ عَسْرَةً .
- ١١ - فِي ط ، ج : الْمَشْرُق .
- ١٢ - يَخْرِجُهَا : سَاقِطَةٌ مِنْ ب .



بِالطَّاءِ الْمَهْمَلَةِ لَا يَقْدِرُونَ عَلَى غَيْرِ ذَلِكَ ، وَهُمْ أَكْثَرُ الْمَعْرَبِينَ  
وَبَعْضُ أَهْلِ الْغَرْبِ . وَمِنْهُمْ مَنْ يُخْرِجُهَا لَامًا مُفَخَّخَةً ، وَهُمْ أَكْثَرُ  
الزِّيَالَةِ وَمَنْ ضَاهَاهُمْ . وَاعْلَمْ أَنَّ هَذَا الْحَرْفَ بِخَاصَّةٍ إِذَا لُصِقَ  
يَقْدَرُ الشَّخْصُ عَلَى إِخْرَاجِهِ مِنْ مَخْرَجِهِ بِطَبْعِهِ لَا يَقْدَرُ عَلَيْهِ بِكُلْفَةٍ  
وَلَا تَعْلِيمٍ ، إِنَّتَهَى .

وَإِذَا وَصَلَ جَوَادُ الْقَلَمِ فِي تَتَبَعِ النُّقُولِ فِي مَبْدَأِ  
الْمَنْقُولِ ، بَعْدَ مَا أَسْلَفْنَاهُ مِنَ الْمَعْقُولِ إِلَى هَذَا الْأَثَرِ مِنْ  
الْأَمْصَاحِ ، فَقَدْ حَانَ أَنْ يُصَاحَ : أَطْفَأُ الْمِصْبَاحَ فَقَدْ طُلِعَ  
الْمِصْبَاحُ . وَ أَمَّا :

### الْخَاتِمَةُ فِيهَا تَنْبِيهَاتٌ دَافِعَةٌ لَتَمَوِيَهَاتٍ ٧

الْأَوَّلُ : إِنَّهُ لَيْسَ مُرَادِي بِكَوْنِ الضَّادِ شَبِيهَةً بِالطَّاءِ وَقَرِيبَةً  
مِنْهَا كَوْنَهَا مَمْزُوجَةً بِهَا غَايَةً الْإِمْتِزَاجِ ، بِحَيْثُ يَخْفَى الْفَرْقُ  
بَيْنَهُمَا عَلَى الْمُجِيدِ لَفَنِ التَّجْوِيدِ ، فَإِنَّهَا حِينَئِذٍ تَكُونُ حَرْفًا  
خَارِجًا عَنِ الْحُرُوفِ الْعَرَبِيَّةِ الْمُتَعَمِّلَةِ ، كَمَا تَقَرَّرُ فِي مَحَلِّهِ مِنْ  
كُتُبِ النَّحْوِ وَالْقِرَاءَاتِ ، وَتُسَمَّى بِالضَّادِ الضَّعِيفَةِ ٨ وَهِيَ الَّتِي

١ - فِي ج : أَهْلُ الْمَغْرِبِ .

٢ - فِي ك : ذَالًا .

٣ - فِي ر : وَهُمْ الزِّيَالِجُ ، نَسَبَةٌ إِلَى زَيْلِجَ ، وَقَدْ ذَكَرَ يَاقُوتُ فِي مَعْجَمِ  
الْبُلْدَانِ ١٦٧/٢ مَوْضِعِينَ هَذَا الْأَسْمَ ، الْأَوَّلُ جَزِيرَةٌ مِنْ جَزَائِرِ الْيَمَنِ ،  
وَالثَّانِي : قَرِيبَةٌ فِي الْحَبَشَةِ عَلَى مَاحِلِ الْبَحْرِ .

٤ - فِي ب م ج ، ط : خَاصَّةٌ .

٥ - فِي ب : الْإِبْدَ .

٦ - فِي ب ، ر : الْإِبْضَاحُ .

٧ - فِي ب : لِدَفْعِ تَمَوِيَهَاتٍ .

٨ - انْظُرْ عَنِ الضَّادِ الضَّعِيفَةِ : سَبْيُوه ، الْكِتَابُ ٢/٤٥٢-٣ ؛ ابْنُ عَصْفُورٍ

لم يُشَبَّح مخرجها ولم يُعْتَمَدَ عليه ، ولكن يُخَفَّفُ وَيُخْتَلَسُ  
فَيُضَعَّفُ إطباقها كما نُقِلَ عن أبي علي ٣ . وقال ابنُ خروف ٤ : هي  
المحرّفة عن مخرجها يَمِيناً وشَمَالاً كما ذَكَرَ سيّوبه ٥ ، بل  
أردتُ ما أرادهُ العلماءُ السابقُ ذَكَرَهُم في نصوصهم المذكورة  
في كتبهم المَقْبُورة .

فإن قلت : قد قال الجَمْعِيُّ في "حدود اللِّفْظَانِ" :  
والظَّاءُ واطى الظَّادُ في أوصافه  
لا قُربه فتَمَسَّرُ اللَّفْظَانِ  
فنفى القُربَ بينهما ١ .

قلت : يَتَمَيَّنُ حَمْلُ القُربِ المَنفِيِّ هنا ١١ على القُربِ في  
المُخْرَجِ دُونَ القُربِ في اللَّفْظِ ، جَمْعاً بَيْنَ كَلَامِهِ هَذَا وكَلَامِهِ فِي

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= الممتع في التصريف ٦٦٦/٢ ؛ ابن الأنباري ، أَسْرَارُ الْعَرَبِيَّةِ  
٤١٩ ؛ ابن الحاجب ، شرح الشافعية ٢٥٦/٣ ؛ ابن يمين ،  
شرح المفصل ٨١٢٢/١٠ ؛ الزبيدي ، تاج المروس/باب الضاد  
المعجمة .

١ - كذا في ر ، وفي بقية الأصول : لم يُسَمَّعْ ، انظر : السيوطي ،  
همع الهوامع ٢٣٠/٢ .

٢ - في ك ، ج : وتختلس .

٣ - لعله أبو علي الفارسي ، والنص في همع الهوامع ٢٣٠/٢ .

٤ - هو علي بن محمد بن علي الأندلسي ، توفي ٦٠٦هـ / ١٢٠٩م ، انظر :  
كحالة ، معجم المؤلفين ٢٢١/٢ .

٥ - هي : ساقطة من ر .

٦ - الكتاب ٢ / ٤٥٢ .

٧ - ذكره المرادي في شرح الواضحة ص ٦١ وحاجي خليفة في كشف  
الظنون ٣٩٦ .

٨ - نقل المرادي هذا البيت وفيه : والظاد واطى الظاء . . . .

٩ - في ب : فتغير .

١٠ - انفردت بهذه العبارة .

١١ - في ر : هاهنا .

”شرح الشاطبية“ وغيره المنقول عنه فيما مرّ ، وليوافسق  
كلام غيره من العلماء السابق ذكرهم .

فإن قلت : فما تمنع بدليلك النقلية المنقولة من  
كتاب الدرر المكللة ، فإنه أثبت الفرق بينهما صريحاً .

قلت وبالله التوفيق : يحمل القرب المثبت في  
كلامه على القرب باعتبار آخر مخرجها ، والقرب المنفي في  
كلام غيره على القرب باعتبار أول مخرجها ، فأحفظ هذا  
وأعطف عليه ما سيأتي في التنبيه الأخير فإنه به جدير .  
فإن قيل : إذا كانت بعيدة عنها في المخرج ، ولو

باعتبار ، فما السر في تقاربهما لفظاً وتشابهما معاً ؟ ،  
فإن للبعد في المخرج مدخلاً في البعد في اللفظ .

قلت : ظهر لي بفضل الله الجليل ما لعله يروى  
الجليل ويشفي الغليل<sup>٦</sup> ، وهو أن تشابه المخرجين ، وإن كانا  
بعيدين ، سبب لتشابه لفظي الحرفين<sup>٧</sup> ، فإن مخرج الطاء من  
طرف اللسان وأطراف الأسنان<sup>٨</sup> . ومخرج القاد من حافة اللسان  
وما يليه من الأضراس التي هي من جنس الأسنان . ولا يخفى أن  
بين طرف اللسان وحافته مشابهة من حيث أن كلا منهما نهاية  
مساحة جرم اللسان ، فالطرف نهايته من جهة مقدم الفم ، والحافة

١ - في ج : بأول دلائلك .

٢ - في ج : المنقول .

٣ - في ر : القرب .

٤ - صريحا : ساقطة من ط .

٥ - في ب ، ضرب على : (في البعد) .

٦ - ويشفي الغليل : ساقطة من ب .

٧ - في ك : لفظي بطرفين .

٨ - في ب ، ضرب على : (الاسنان) ، وأبدلت بـ : (الشنايا) .

نِهَايَتُهُ مِنْ جِهَةِ بَسَارِ الْفَمِ أَوْ يَمِينِهِ • فَمَخْرَجُ كُلِّ مِنَ الظَّاهِرِ  
وَالضَّاهِرِ نِهَايَةُ اللِّسَانِ وَبَعْضِ الْأَسْنَانِ ، فَلَا جَرَمَ تَشَابُهُ مِنْهُمَا  
الْلَفْظَانِ • وَلَعَلَّ هَذَا ، وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ ، هُوَ  
السَّبَبُ فِي اشْتِرَاكِهِمَا فِي تِلْكَ الصِّفَاتِ الْمَذْكُورَةِ •

قُلْتُ : بَعِيدَ مَا كَتَبْتُ هَذَا بِمَدَّةٍ مَدِيدَةٍ أَطْلَعْتُ عَلَى مَا  
يُوَافِقُهُ مِنْ كَلَامِ الْأَمَامِ الْجَلِيلِ الشَّيْخِ تَقِيِّ الدِّينِ بْنِ تَيْمِيَّةَ  
الْحَرَّانِيِّ ، نَقَلَهُ عَنْهُ فِي "الْإِتْنَاعِ فِي فَهْمِ الْإِمَامِ أَحْمَدَ" ، فَإِنَّهُ  
عَلَّلَ لِعَدَمِ بُطْلَانِ الصَّلَاةِ فِي إِبْدَالِ ضَاوِرِ الْمَغْضُوبِ وَ"الضَّالِّينَ" ظَاهِرًا  
لأنَّ كُلًّا مِنْهُمَا مِنْ طَرَفِ اللِّسَانِ وَبَيْنَ الْأَسْنَانِ ، وَلِذَلِكَ كَانَ مَخْرَجُ  
الصَّوْتِ وَاحِدًا ، قَالَهُ الشَّيْخُ فِي "شَرْحِ الْعُمْدَةِ" ، يَعْنِي الشَّيْخُ تَقِيَّ  
الدِّينِ الْحَنْبَلِي •

الثَّانِي : إِنَّهُ قَدْ يَتَشَبَّهُتُ مَخَالَفُنَا فِيمَا قُلْنَاهُ ، بِمَا عَنِ الْخَلِيلِ  
نَقْلْنَاهُ مِنْ كَوْنِهَا شَجَرِيَّةً • وَقَدْ ذَكَرَهُ الْعَلَّامَةُ أَبُو الْجَزَرِيِّ فِي  
"النَّشْرِ" ، وَنَصَّ عِبَارَتِهِ : وَقَالَ الْخَلِيلُ إِنَّهَا أَيْضًا شَجَرِيَّةٌ ، يَعْنِي  
مِنْ مَخْرَجِ الثَّلَاثَةِ قَبْلَهَا • وَالشَّجَرُ عِنْدَهُ : مَفْرَجُ الْفَمِ أَيْ مَفْتَحُهُ •  
وَقَالَ غَيْرُ الْخَلِيلِ : هُوَ مَجْمَعُ اللَّحْيَيْنِ عِنْدَ الْعِنْفَةِ ، فَلِذَلِكَ لَمْ

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- ١ - مِنْ هُنَا حَتَّى نِهَآيَةِ عِبَارَتِهِ : يَعْنِي الشَّيْخُ تَقِيَّ الدِّينِ الْحَنْبَلِي ، سَاقَطَ مِنْ جَمِيعِ النُّسخِ عِدَاجٌ •
  - ٢ - هُوَ تَقِيَّ الدِّينِ أَحْمَدُ بْنُ عَبْدِ الْحَلِيمِ بْنِ عَبْدِ السَّلَامِ ، تُوُفِيَ ٢٢٨هـ/١٣٢٨م ، انْظُرْ : كِحَالَةُ ، مَعْجَمُ الْمُؤَلِّفِينَ ١/٢٦١-٢
  - ٣ - فِي النَّشْرِ : وَالشَّجَرَةُ •
  - ٤ - الْعَيْنُ ١/ ٨٠ •
  - ٥ - اللَّحْيُ : مَنبَتُ اللَّحْيَةِ مِنَ الْإِنْسَانِ •
  - ٦ - الْعِنْفَةُ : مَا بَيْنَ الشَّفَةِ السُّفْلَى وَالذَّقْنِ ، وَقِيلَ : مَا بَيْنَ الذَّقْنِ وَطَرَفِ الشَّفَةِ السُّفْلَى •

تَكُنِ الضَّادُ مِنْهُ ٢ . فنقول : ذكر الشيخ شهاب الدين  
القسطلاني في "لطائف الأثرات" أن ابن الجزري ردّ كونها  
شجرية بما تقدّم من تعريف الشجر . وفيه مناقشة ، وهي :  
أن الظاهر من كلامه أن ابن الجزري ردّ كونها شجرية مطلقاً  
بالتفسيرين المذكورين سابقاً في كلامه ، وليس كذلك ، بل  
الظاهر أن ابن الجزري فرّع على التفسير الثاني للشجر  
المنقول عن غير الخليل كونها ليست شجرية عنده . أمّا على  
التفسير المنقول عن الخليل فهي شجرية أي خارجة من شجر  
القم أي مفتحه ، وهو وسط اللسان ، فإنها تخرج بما يقابل  
وسطه من حافته ، ولذلك قال البرهان الجعبري في "عقود  
الجمان" ١

#### فَالضَّادُ مَوْضِعُ يَائِهِ ٢

وقال في شرح الشاطبية : "والشجرية الخارجة من وسط اللسان  
مطلقاً ومقابلته . وقال ابن يعيش في "شرح المفعل" في تعليل  
تسميتها بالشجرية : "لأن مبدأها من شجر القم" ١٠ ، أي مفتحه .  
بل لو أراد ابن الجزري الردّ مطلقاً ينقل البحث إليه .

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- ١ - في ب ، ك : يكن .
  - ٢ - ابن الجزري ، النشر في القراءات العشر ٢/٢٠٠ .
  - ٣ - في ب : رده بما تقدم .
  - ٤ - أن ابن الجزري : ماقطة من ج .
  - ٥ - في ر : بالتفسير .
  - ٦ - في ب : من كونها .
  - ٧ - في ب ، ك : مع .
  - ٨ - عقود الجمان نسخة باريس ص ٥ ، وتتمته :  
فالضاد موضع يائه وصفيرها أسلية والطاء والحرفان
  - ٩ - في الأصول جميعها : فأن ، والتصويب من شرح المفعل .
  - ١٠ - شرح المفعل ١٢٤/١٠

فإن قيل : ليس الحافة مما يصدق عليه الشجر ، بل  
مخصوص بوسط اللسان . قلت : أولاً لأنسلم ذلك ، ولئن سلم فلا  
يلزم من تسميتها شجيرة أن تخرج<sup>١</sup> من نفس الشجر ، بل يكفي  
خروجها مما يقابله ويقرّب منه ، وما قارب الشيء يعطى حكمه .  
وهم قد راعوا التغليب في مثل ذلك ، الا تراهم<sup>٢</sup> سموا<sup>٣</sup> ستة  
أحرف ذولقية ، لأنها تخرج من ذلق اللسان ، والخارج منه  
ثلاثة فقط ، والثلاثة الباقية لا عمل للسان فيها بل هي شفوية ،  
وهي الباء والفاء والميم ، فكأنهم أطلقوا عليها ذلك  
لمشابهتها للذولية في السرعة والخفة .

فإن قيل : فحينئذ يتجه أن يقال في كلام ابن الجزري  
في "النشر" : إذا كان معناه ما ذكرت فلا يكون شيء من الحروف  
شجرياً إذ ليس شيء منها يخرج من مجمع اللحين عند العنقفة ،  
فلم خصّ الضاد بنفي كونها شجيرة .

قلت : الظاهر أن الوجه في تخصيصها بالذكر كونه  
الكلام في بيان مخرجها دون البقية من الشجيرة . وبعد اللتيا  
والتي لا يشهد كونها شجيرة لمن ينطق بها طائفة ، بل يشهد  
كما يشهد به من عرف الشجر وطالع "النشر" ، وإن خفي عليه  
أحكام العشر .

الثالث : إن بعضهم قد يعترض على استدلالنا على كون الضاد

١ - في ر : لانم .

٢ - في ك : يخرج .

٣ - في ب : ترى هم .

٤ - ان يقال : ساقطة من ب .

٥ - في ب : إذ .

٦ - من هنا الى قوله : احكام العشر ، ساقط من ط ، ب .

الطَّائِبَةِ السَّهْلَةِ عَلَى اللِّسَانِ لِبَسَتْ ضَادًا عَرَبِيَّةً بِمَا بَيَّنَّاهُ  
 مِنْ صُعُوبَتِهَا ، وَمَا نَقَلْنَاهُ فِي ذَلِكَ بِأَنَّ الْمُرَادَ بِصُعُوبَتِهَا أَنَّهَا  
 صُعْبَةٌ عَلَى الْعَجَمِ وَالتُّرْكِ وَنَحْوِهِمْ مِمَّنْ سِوَى الْعَرَبِ أَمَّا عَلَى  
 أَمْثَالِهِ مِنَ الْعَرَبِ فَلَا صُعُوبَةَ فِيهَا ، فَأَقُولُ قَوْلًا مُنْصَفًا بَيْنَنَا ،  
 مَا أَنْتَ مِنْ ذَلِكَ الْقَبِيلِ وَلَا أَنَا ، نَعَمْ الْأَعْرَابُ الْخُلْعُ مَكَانُ  
 مَهَابِي الرِّيحِ ، مِنْ كُلِّ مَا ضَعِ قَبْضُومٍ وَشَيْخٍ ، يَطْلُمُ لَهُمْ  
 دَعْوَى سُهولة لَفْظِهَا الْفَصِيحِ ، لَا لَامْثَالِنَا مِمَّنْ قَعَارَاهُ بَعْدَ  
 الْجَهْدِ الْوُصُولُ إِلَى التَّصْحِيحِ . كَيْفَ وَقَدْ كَانَ مِثْلُ الشَّاطِئِي وَأَهْنُ  
 الْجَزْرِيِّ يَعْصِفُهَا بِالصُّعُوبَةِ مُطْلَقًا ، وَنَعَرَ سِنْبُوبُهُ<sup>١</sup> عَلَى أَنَّهَا  
 تَتَكَلَّفُ مِنَ الْجَانِبَيْنِ . وَقَدْ أَسْلَفْنَا فِي كَلَامِ أَبِي مُحَمَّدٍ مَكِّي مَا  
 يَدُلُّ عَلَى صُعُوبَتِهَا عَلَى الْأَكْبَرِ فَضْلًا عَنِ الْأَصَاغِرِ . وَقَالَ بَعْضُهُمْ  
 فِي شَرْحِ قَوْلِ الْجَمْعِيِّ فِي "عُقُودِ الْجَمَانِ"<sup>٢</sup> عَنِ الضَّادِ<sup>٣</sup> :

- ١ - فِي ط ، ج : مِمَّا .
- ٢ - فِي ر ، ج : لَا أَنْتَ .
- ٣ - فِي ب : هَذَاكَ .
- ٤ - فِي ب : مَهَاب .
- ٥ - عِبَارَةٌ : لَا لَامْثَالِنَا . . . . . التَّصْحِيحِ ، : سَاقَطَ مِنْ ك .
- ٦ - وَصَفَ سِنْبُوبُهُ لِمَخْرَجِ الضَّادِ لِيَسْرَفِيهِ مَا يَدُلُّ عَلَى أَنَّهَا  
 تَخْرُجُ مِنَ الْجَانِبَيْنِ ، يَقُولُ : (وَمِنْ بَيْنِ أَوَّلِ حَافَةِ اللَّسَانِ  
 وَمَا يَلِيهَا مِنَ الْأَضْرَاسِ مَخْرَجُ الضَّادِ) . الْكِتَابُ ٢ / ٤٥٣ ، الْمُتَأَخَّرُونَ  
 اجْتَهِدُوا وَفَسَّرُوا الْوَصْفَ الْمَذْكُورَ بِمَا يُفْهَمُ مِنْهُ أَحَدَى  
 الْجِهَتَيْنِ أَوِ الْجِهَتَانِ مَعًا ، لَكِنَّهُ فِي وَصْفِهِ مَخْرَجَ الضَّادِ  
 الضَّعِيفَةَ أَشَارَ إِلَى الْجِهَتَيْنِ ، قَالَ : (إِلَّا أَنَّ الضَّادَ الضَّعِيفَةَ  
 تَتَكَلَّفُ مِنَ الْجَانِبِ الْإِيمَنِ وَإِنْ شِئْتَ تَكَلَّفَتْهَا مِنَ الْجَانِبِ  
 الْإِيسَرِ) ، الْكِتَابُ ٢ / ٤٥٢ .
- ٧ - فِي ب ، ط ، ج : الْعُقُودُ .
- ٨ - عَنِ الضَّادِ : سَاقَطَ مِنْ ب ، ط ، ر .

وَأَحْذَرُ بَرَى ظَاءً فَقَدْ وَالَاهُ

فِي الْخَمْسِ الْأَوَّارِ فَأَفْرَقَن بِلِسَانٍ<sup>١</sup>  
حَذَرٌ مِنْ أَنْ يَتَمَاهَلَ الْقَارِئُ فِي خُرُوجِ الضَّادِ ، فَيُخْرِجُهَا مِنْ  
مَخْرَجِ الظَّاءِ . وَإِنَّمَا نَعَصُوا عَلَى ذَلِكَ وَحَذَرُوا مِنْهُ دُونَ غَيْرِهِ لِأَجْلِ  
صُعُوبَةِ لَفْظِهَا عَلَى أَكْثَرِ الْفُضَلَاءِ وَالتَّبَاسُّبِ عَلَى أَكْبَارِ الْعُلَمَاءِ ،  
وَذَلِكَ أَنَّ مَخْرَجَ الضَّادِ مِنْ إِحْدَى حَافَتَيْ اللِّسَانِ وَمَا يَلِيهِ مِنَ الْأُضْرَاسِ ،  
وَمَخْرَجُ الظَّاءِ مِنْ رَأْسِ اللِّسَانِ وَأَطْرَافِ الثَّنَائِيَا الْعُلْيَا ، وَأَخْصَرُ  
الْحَافَةِ يُلَاقِي طَرَفَ رَأْسِ اللِّسَانِ فَيَشْتَرِكَانِ إِفْرَادًا<sup>٢</sup> . وَيَتَجَانَسَانِ فِي  
التَّغْفِيمِ وَالْجَهْرِ وَالْأَمْتِعْلَاءِ وَالْأَطْبَاقِ وَالرَّخَاوَةِ وَكَثِيرٍ مِنَ السَّلْبِيَّاتِ<sup>٣</sup> .  
وَهَذِهِ مَوَارِدُ الْاِخْتِلَاطِ<sup>٤</sup> ، وَلَوْ لَا اسْتِطَالَةُ الضَّادِ وَاجْتِلَافُ الْمَخْرَجِ لَكَانَتْ  
ظَاءً ،<sup>٥</sup> أَنْتَهَى .

وَإِذَا عَلِمْتَ مَا بَيْنَهُمَا مِنْ الْاِشْتِرَاكِ ، وَمَا نَعَّ عَلَيْهِ  
الْعُلَمَاءُ فِيهِمَا مِنْ الْاِشْتِبَاهِ ، تَحَقَّقْتَ أَنَّ مَنْ يَنْطِقُ بِالضَّادِ مِنْ  
مَخْرَجِهَا الْخَالِصِ ، مَعَ تَحْمِيلِ صِفَاتِهَا الْمُمَيِّزَةِ لَهَا حَتَّى عَنِ الظَّاءِ ،  
فَهُوَ فِي أَعْلَى مَرَاتِبِ النَّطْقِ بِهَا مِنَ الْفَصَاحَةِ . وَدُونَهُ مَنْ يَنْطِقُ بِهَا

١ - كَذَا رَوَايَةُ الْبَيْتِ فِي ر ، وَفِي ط ، ك : بِلِسَانِي ، وَفِي ب :  
فَانْفَرَقَ بِلِسَانِي . وَفِي عَقُودِ الْجَمَانِ ص ١١٨ : فَاْفَرَقًا .

٢ - فِي ب : حَذَرًا .

٣ - فِي ك : الْأَكْبَارِ ، وَفِي ج : أَكْثَرِ .

٤ - فِي ج ، ك ، ر : طَرَفِ الرَّاسِ ، وَفِي ط : طَرَفِ اللِّسَانِ .

٥ - فِي ر : فَيَشْتَرِكَانِ إِخْرَاجًا مِنْ وَجْهِ .

٦ - كَذَا فِي الْأَصُولِ جَمِيعُهَا .

٧ - وَهَذِهِ مَوَارِدُ الْاِخْتِلَاطِ : سَاقِطَةٌ مِنْ ر .

٨ - اِخْتِلَافٌ : سَاقِطَةٌ مِنْ ج .

٩ - اِدْتَهَى : سَاقِطَةٌ مِنْ ب .

١٠ - فِي ر : بِمَا

١١ - أَنْ : سَاقِطَةٌ مِنْ ب .



من مخرجها مشوبةً بالظاء لكن من مخرجها وبينهما نوع  
فُرق . ودونه من ينطق بها ظاء خالصة ، ومن يشمها الذال  
ومن يشمها الزاي ، ومن يجعلها لاماً مضمخة ، وكذا من ينطق  
بالضاد طائفة فهو من أسفل المراتب النطقية بالنسبة إلى  
من سبق ذكره . أعني من ينطق بها من مخرجها المنصوص مع  
تحصيل وصفها المخصوص ، فإنه بدل حرفاً بحرف غير موافق له  
في المخرج وغير مُشْتَبِه به شديد اشتباه ، كما لا يخفى  
على العارف بصفاتها .

والقول بمحّة صلاة القاري بها ليس أولى من القول  
بمحّة صلاة من ينطق بها مشوبةً بالظاء ، لأن كثيراً ممن قال  
من العلماء بمحّة مبدلها علة بالاشتباه ، ولا اشتباه بينها  
وبين حرف من الحروف كالظاء المعجمة . و أما من ينطق بها  
من مخرجها بصفاتها مُشْتَبِهَةً على بعض الناس بالظاء المعجمة  
فلا شك في محّة صلاته بالأجماع ، وهو الذي أقول به وأفعله ،  
ولا ينبغي أن يُظنّ بي خلاف ذلك .

وحيث أنجز الكلام إلى ذكر الأحكام ، فلنذكر نبذة  
لطيفة من أقوال الفقهاء في صلاة من يبدل هذا الحرف على

١ - ومن يشمها الزاي : ساقطة من ب

٢ - في ك : الطائفة .

٣ - شديدة : ساقطة من ك ، وفي ط : قوى اشتباه .

٤ - في ب ، ك ، هـ : لها .

٥ - كثيراً : ساقطة من ب .

٦ - في ك : مبدلها .

٧ - ولا اشتباه : ساقطة من ر .

٨ - في ب اصلحت عبارة (كالظاء المعجمة) بخط آخر إلى (كالظاء  
المهملة) ، زيد بعدها : (والذال) .

٩ - في ب : قول

١٠ - الحرف : ساقطة من ر .

مذهب إمامنا الأعظم أبي حنيفة برأه الله أعلى المنازل  
الشريفة فنقول :

ذكر في "فتاوى قاضي خان" <sup>٣</sup> أن [من] قرأ "غير المغضوب"  
بالطاء أو بالذال تفسد صلاته <sup>١</sup>، ولو قرأ "الضالين" <sup>٢</sup> بالطاء  
أو بالذال لا تفسد صلاته <sup>١١</sup> وبالذال تفسد <sup>١٢</sup>، انتهى . فخص  
الفساد بمن يبدلها بالذال بعد مخرجها عنها في الجملة  
وعدم التشابه بينهما لفظاً .

وقال في "السراج الوهاج" شرح القدوري <sup>١٤</sup> : إذا أخطأ  
القارئ فأدخل حرفاً مكان حرف ، نظرت إن كان بينهما قرب  
في المخرج أو كانا من مخرج واحد لا تفسد صلاته ، كما إذا قرأ

- ١ - في ك : شواه
- ٢ - في ر : رحمه الله برأه ..
- ٣ - هو الحسن بن منصور بن محمود المعروف بقاضي خان ، توفي  
١١٩٢ هـ / ١١٩٦ م ، انظر : كحالة ، معجم المؤلفين ٢/٣٩٧ . وكتابه  
الفتاوى في أربع مجلدات (كشف الظنون ١٢٢٧) ، منه نسخ خطية  
في مكتبة الاوقاف ببغداد بالارقام ٩٢٨ - ٩٣٣ .
- ٤ - ان : ساقطة من ك ، ج ، ط .
- ٥ - ما بين العبادتين زيادة يقتضيها السياق .
- ٦ - غير : ساقطة من ر .
- ٧ - كذا في ر ، وفي بقية الاصول : بالطاء او بالذال .
- ٨ - تفسد صلاته : ساقطة من ط ، ب .
- ٩ - في ط ، ب : او .
- ١٠ - في ك : الضالين .
- ١١ - صلاته : ساقطة من ب ، ج .
- ١٢ - في ك : وبالذال .
- ١٣ - في ب : بالفساد من ..
- ١٤ - عنوان الكتاب : السراج الوهاج الموضح لكل طالب محتاج ،  
لابي بكر بن علي المعروف بالحدادي العبادي ، توفي ٨٠٠ هـ / ١٣٩٨ م ،  
وهو شرح لمختصر القدوري ( احمد بن محمد البغدادي القدوري ، توفي  
٤٢٨ هـ / ١٠٣٧ م ) في فروع الحنفية . انظر : كشف الظنون ١٦٣١ .

"فَلَا تَكْهَرُ" ، وَأَمَّا إِذَا قَرَأَ مَكَانَ الضَّادِ دَالًا أَوْ عَلَى الْعَكْسِ  
تَفْسُدُ صِلَاتُهُ ، وَعَلَيْهِ أَكْثَرُ الْعُلَمَاءِ . وَعَنْ مُحَمَّدِ بْنِ سَلَمَةَ ١ لَا  
تَفْسُدُ ، لِأَنَّ الْعَجَمَ لَا يُمَيِّزُونَ بَيْنَ ذَلِكَ .

و فِي "الْفَتَاوَى الْبَزَازِيَّةَ" ٢ : الْأَمْلُ أَنَّهُ إِنْ أُمِكنَ الْفَعْلُ  
بَيْنَ الْحَرْفَيْنِ ، بَلَا كُلفَةً ٣ ، كَالضَّادِ مَعَ الطَّاءِ الْمُهْمَلَةِ ٤ ، كَأَنَّ  
قَرَأَ : الطَّالِحَاتِ مَكَانَ "الصَّالِحَاتِ" فَسَدَ عِنْدَ الْكُلِّ ، وَإِنْ لَمْ يُمِكنَ  
إِلَّا بِمَشَقَّةٍ ٥ ، كَالطَّاءِ الْمُعْجَبَةِ ٦ مَعَ الضَّادِ ، وَالضَّادِ مَعَ السَّيْنِ ،  
وَالطَّاءِ مَعَ التَّاءِ ، اُخْتَلَفُوا ، فَالْأَكْثَرُ عَلَى أَنَّهَا لَا تَفْسُدُ  
لِعُمُومِ الْبَلَوَى .

وَعَنْ أَبِي مَنْصُورٍ الْعِرَاقِيِّ ٧ : كُلُّ كَلِمَةٍ فِيهَا عَيْنٌ أَوْ خَاءٌ  
أَوْ قَافٌ أَوْ طَاءٌ أَوْ تَاءٌ ، وَفِيهَا سَيْنٌ أَوْ ضَادٌ ، فَقَرَأَ السَّيْنُ

١ - اي : "فلا تجهر" ، الاسراء ١١٠: ١٧ . وفي حاشية ب تعليق لأمين  
مدني هذا نعه : (قوله : تكهر ، لعل مقصده ان المصريين ينطقون  
بالجيم مبدلة بالكاف الفارسية التي يجعلون (كذا) تحتها العجم  
ثلاث نقط ، اي شبيهة لها في السمع . امين .)

٢ - لعله محمد بن سلمة المرادي الفقيه المصري ، توفي ٢٥٠ هـ /  
٨٦٤ م ، انظر : الصفدي ، الوافي بالوفيات ١٢١/٣ .

٣ - عنوان الكتاب : الفتاوى البزازية او الجامع الوجيز ، لمحمد  
بن شهاب بن يوسف الكردي الشهير بالبزاز ، توفي ٨٢٧ هـ / ١٤٢٣ م .  
من كتابه الفتاوى نسخ خطية في مكتبة الفاتيكان برقم ١٥١٦ ،  
ومكتبة الاوقاف ببغداد بالارقام ٩٠٠-٩٠٦ ، ودار الكتب المصرية  
برقم ٢٢٧٨٢ ب .

٤ - في ب : فلا كلفة .

٥ - في ب : كالضاد .

٦ - المهملة : ساقطة من ط .

٧ - في ب : بالمشقة .

٨ - المعجبة : ساقطة من ط ، ب .

٩ - في ر : والاكثر .

١٠ - لا اعرفه .

١١ - في ب : غين .

مَكَانَ الصَّادِ أَوْ بِالْمَعْكِسِ جَازٌ . وَإِنْ لَمْ يَكُنْ وَاحِدٌ مِنْ هَٰذِهِ  
الْحُرُوفِ مَعَ السَّيْنِ وَالصَّادِ وَتَغْيِيرِ الْمَعْنَى ، نَحْوُ " الصَّمَدُ " بِالسَّيْنِ  
أَوْ " الْمَنْضُوبُ " بِالظَّاءِ ، أَوْ " الْغَالِيْنُ " بِالذَّالِ أَوْ الظَّاءِ ، قِيلَ : لَا  
تَفْسِدُ لِمَعْنَى الْبَلَوَى ، فَإِنَّ الْعَوَامَّ لَا يَعْرِفُونَ مَخَارِجَ الْحُرُوفِ  
وَكَثِيرٌ مِنَ الْمَشَائِخِ ، كَالْأَمَامِ الصَّفَّارِ وَ مُحَمَّدٍ بْنِ سَلَمَةَ أَفْتَوْا بِهِ .  
وَأُطْلِقَ الْبَعْضُ الْقَوْلَ بِالْفَسَادِ إِنْ تَغْيِيرَ الْمَعْنَى .

وَقَالَ الْقَاضِي أَبُو الْحَسَنِ وَالْقَاضِي أَبُو عَاصِمٍ : إِنْ تَعَمَّدَ  
فَسَدَ ، وَإِنْ جَرَى عَلَى لِسَانِهِ أَوْ كَانَ لَا يَعْرِفُ التَّمْيِيزَ لَا تَفْسُدُ ،  
وَهُوَ أَعْدَلُ الْأَقَاوِيلِ وَهُوَ الْمُخْتَارُ .

وَفِي فَتَاوَى الْحِجَةِ ٧ : لَوْ قَالَ " وَلَا الْغَالِيْنُ " بِالظَّاءِ ،  
وَالْغَيْرِ الْمَنْضُوبُ " بِالذَّالِ أَوْ بِالذَّالِ ، قَالَ أَبُو مُطِيعٍ ١٠ : تَفْسُدُ  
صَلَاتُهُ ، وَتَتَابَعُهُ كَثِيرٌ مِنَ الْمَشَائِخِ ، لِأَنَّ الظَّاءَ غَيْرُ الصَّادِ فَكَأَنَّهُ  
قَرَأَ حَرْفًا آخَرَ . وَقَالَ : كَانَ صَاحِبُ الْمَضَرَّاتِ يَفْتِي فِي جَقِّ الْفُقَهَاءِ

١ - فِي ك : فَكِيل .

٢ - لَعَلَهُ أَحْمَدُ بْنُ إِسْحَاقَ بْنِ شَيْبَةَ الْفَقِيهَ الْحَنْفِي ، تَوَفِيَ ٤٦١ هـ /  
١٠٦٩ م ، انْظُرْ : كَحَالَةٍ ، مَعْجَمُ الْمُؤَلِّفِينَ ١ / ١٦١ .

٣ - الْقَوْلُ : سَاقَطٌ مِنْ ب ، ط .

٤ - فِي ب : فَقَالَ .

٥ - لَعَلَهُ أَبُو الْحَسَنِ شَرِيحُ بْنُ مُحَمَّدٍ بْنِ شَرِيحٍ ، تَوَفِيَ ٥٣٩ هـ / ١١٤٤ م ،  
صَاحِبُ كِتَابِ نَهَايَةِ الْإِثْقَانِ فِي تَجْوِيدِ الْقُرْآنِ ، انْظُرْ : النُّشْرُ ٢ / ٢٠٣ .

٦ - لَا أَعْرِفُهُ .

٧ - ذِكْرُ الْكِتَابِ فِي كَشْفِ الظُّنُونِ ١٢٢٢ مِنْ غَيْرِ أَنْ يُذَكَّرَ مُؤَلِّفُهُ .

٨ - وَلَا : سَاقِطَةٌ مِنْ ب .

٩ - سَقَطَتِ الْوَاوُ مِنْ جَمِيعِ النُّسخِ عِدا ب .

١٠ - لَا أَعْرِفُهُ .

١١ - كَانَ : سَاقِطَةٌ مِنْ ط ، ب .

١٢ - عِذْوَانُهُ : جَامِعُ الْمَضَرَّاتِ وَالْمَشْكَلَاتِ فِي شَرْحِ الْقُدُورِيِّ ، لِيُوسُفَ  
بْنِ عَمْرِو الْكَادُورِيِّ ، تَوَفِيَ ٨٣٢ هـ / ١٤٢٩ م ، انْظُرْ : كَحَالَةٍ ، مَعْجَمُ  
الْمُؤَلِّفِينَ ١٣ / ٣٢٠ وَ كَشْفِ الظُّنُونِ ١٦٣٢ .

وَمَنْ يَعْرِفُ الْفَرْقَ بِقَوْلِ أَبِي مُطِيعٍ بِإِعَادَةِ الصَّلَاةِ ، وَيُفْتَى فِي حَقِّ الْعَوَامِ بِقَوْلِ مُحَمَّدِ بْنِ سُلَيْمَةَ ، اخْتِياراً للاحتياطِ فَنَسِيَ مَوْضِعَهُ وَالرُّخْصَةَ فِي مَوْضِعِهَا ، إِنَّتَهَى .

فَالْحَاصِلُ أَنَّ فِيهِ ثَلَاثَةَ أَقْوَالٍ : قَوْلٌ بِالصَّحَّةِ مُطْلَقاً ، وَقَوْلٌ بِالْفَسَادِ مُطْلَقاً ، وَقَوْلٌ بِالتَّفْضِيلِ ، وَهُوَ الَّذِي عَلَيْهِ التَّمْوِيلُ ، وَهُوَ أَنْ يُفْتَى بِالصَّحَّةِ فِي حَقِّ الْعَوَامِ وَمَنْ هُوَ بِمَخَارِجِ الْحُرُوفِ جَاهِلٌ ، وَبِعَدَمِ الصَّحَّةِ فِي حَقِّ الْفُقَهَاءِ وَذَوِي الْفَضَائِلِ . فَذَقُولُ بِمَعْنَى إِرْخَاءِ الْعِنَانِ عَنْ مُرَاعَاةِ قَوْلِ أَكْثَرِ الْعُلَمَاءِ الْأَمْثَلِ ، مَنْ أَرَادَ أَنْ يَرْفَعَ نَفْسَهُ عَنْ مَنَزَلِ الْعَوَامِ السَّافِلِ ، وَيَكُونَ مِنْ ذَوِي الْفَضْلِ الْكَامِلِ ، فَعَلَيْهِ بِسُلُوكِ مَا أَوْضَحْنَاهُ مِنَ الْمُنْجَحِ ، وَالْعَمَلِ بِمَا أَفْضَلْنَاهُ عَمَّا لِهَذَا الْحَرْفِ مِنَ الصَّحَّةِ وَالْمَخْرَجِ ، وَالتَّعَمُّلِ فِيهِ فَالْجِدُّ يَفْتَحُ كُلَّ بَابٍ مُرْتَجٍ ، وَالتَّأَمُّلُ الصَّادِقُ مَعَ الْأَنْصَافِ لِيُظْهَرَ الْخَالِعُ مِنَ الْبَهْرَجِ ، فَمَا كُلُّ سَوْدَاءٍ فَحْمَةٌ وَلَا كُلُّ بَيْضَاءٍ شَحْمَةٌ . وَمَنْ قَصَدَ الْحَقَّ وَهُوَ فِي طَلَبِهِ عَلَى الْهَمَّةِ ، إِذَا شَامَ سَبِيلًا إِلَيْهِ أُمِّهِ . وَلَا يَقُولُ : " إِنَّا

١ - فِي ط : وَنَفْتِي .

٢ - فِي ك : لاحتياط .

٣ - فِي ط : يَنْبَغِي عَلَيْهِ .

٤ - بِالصَّحَّةِ : سَاقِطَةٌ مِنْ ك .

٥ - أَكْثَرُ : سَاقِطَةٌ مِنْ ب .

٦ - فِي ك : الْفَضَائِلُ .

٧ - فِي ك : الْخَاصُّ مِنَ الْبَهْرَجِ .

٨ - هَذَا مِثْلُ ، انْظُرْ : مَجْمَعُ الْأَمْثَالِ لِلْمِيدَانِيِّ ٢/٢٨١ وَالْمُسْتَقْصَى لِلزَّمَخْشَرِيِّ ٢/٣٢٨ وَفِيهِمَا (مَا كُلُّ بَيْضَاءٍ شَحْمَةٌ وَلَا كُلُّ سَوْدَاءٍ تَمْرَةٌ) .

٩ - فِي ط : قَصَدَهُ .

وَجَدْنَا أَبَاءَنَا عَلَى أُمَّةٍ<sup>١</sup> ، فَإِنَّ اللَّهَ قَدْ لَمْ قَائِلَ ذَلِكَ وَذِمَّةً ،  
فَإِنْ وَصَلَ<sup>٢</sup> بِالنَّاسِ وَالتَّعَمُّلِ إِلَى تَجْوِيدِ اللَّفْظِ بِهِ وَالتَّحْقِيقِ ،  
فَلْيَشْكُرْ مَوْلَاهُ عَلَى حَسَنِ التَّوْفِيقِ ، وَإِلَّا فَهُوَ بِقَبُولِ الْمُسْذَرِ<sup>٣</sup>  
حَقِيقٌ . هَذَا مَا تَبَسَّرَ لِي مِنَ التَّعْلِيقِ ، مَعَ قِلَّةِ الزَّادِ فِي  
هَذَا الطَّرِيقِ ، وَكَثْرَةِ مُوجِبَاتِ التَّعْوِيقِ ، وَمُرَاعَاةِ الْأَجْزَاءِ  
وَمُجَانِبَةِ التَّطْوِيلِ ، وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ .  
ذَكَرَ فِي الْمُنْقُولِ مِنْهَا مَا صَوَّرْتُهُ<sup>٤</sup> :

تَمَّتِ الرِّسَالَةُ الْمِيمُونَةُ بِحَمْدِ اللَّهِ وَالْمَعُونَةِ عَلَى يَدِ أَقْلٍ  
تَلَامَذَةٍ مَوْلَاهَا تُرَابِ أَقْدَامِ الْفُضَلَاءِ وَالْأَخْيَارِ عَلِيِّ بْنِ  
مُحَمَّدٍ بْنِ مَعْطَى الْحَزِينَةِ دَارُهُ ، غَفَرَ اللَّهُ  
ذُنُوبَهُ بِالنَّبِيِّ الْمُخْتَارِ وَآلِهِ الْأَبْرَارِ  
وَاصْحَابِهِ الْأَطْهَارِ فِي الثَّلَاثِ مِنْ شَهْرِ  
رَمَضَانَ الْمُبَارَكِ سَنَةِ سِتِّ عَشْرَةٍ  
وَالْف

١ - الزخرف ٤٣ ، ٢٢-٢٣

٢ - في ط ، ب : ذاك .

٣ - في ر : وصل إليه .

٤ - في ط : التلطف .

٥ - في ك : وليشكر .

٦ - في ط : فهو حينئذ .

٧ - لي : ساقطة من ب .

٨ - هذه خاتمة ج ، ولا خاتمة في ك . أما ر فخاتمها (تمت  
الرسالة المسماة بغية المرتاد لتصحيح الغادل للشيخ علي بن  
غانم المقدسي الحنفي من يد الفقير علي بن عبد الكريم الغلابي  
عفا عنه العفو الرحيم العلي (?)) في اليوم الثاني من شهر جماد  
الاول (كذا) لسنة ثلاثين ومائة بعد (الف) . وخاتمة ب (تمت بحمد  
الله وبعمونه وحسن توفيقه على يد كاتبها والحمد لله رب  
العالمين آمين سنة ١٢٨١) . أما ط فخاتمها (تم الكتاب  
بحمد الله وعونه وحسن توفيقه صلى الله عليه وسلم)

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٣٢	ابن خروف
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٤ ، ١٥ ، ٢٢-٢٣ .	ابن معط
٢٢ ، ١٣	ابن مالك
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٤	ابو حنيفة (الامام)
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٤٢	ابو عامر (القاضي)
٣٢	ابو علي (الفارسي ؟)
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٤٣ ، ٤٢	ابو مطيع
٤١	ابو منصور المراقى
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٣٠ ، ١٥ ، ٢٢ ، ٢٧ ، ٢٢ ، ٣٥ ، ٢٧	الجمبرى
١٢	الحربرى
١٥	الحكرى
٢٣ ، ٢٤ ، ٢٤	الخليل بن احمد الفراهيدى

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١٢	الرسعني ، عز الدين
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٢٦ ، ٢٠	المخاوي
٣٢ ، ٣٧	سيهويه
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١٣	الماحب بن عباد
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١٨	العفدي ، صلاح الدين
١٧	عبد اللطيف البغدادي
	عز الدين الرسعني = الرسعني
٤٤	علي بن محمد بن مصطفى
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٤٠	قاضي خان ، الحسن بن منصور
١٨	قدامة بن جعفر
٤٠	القدوري ، احمد بن محمد
١٣ ، ١٥ ، ٣٥	القسطلاني ، شهاب الدين
١٤	المتنبي
	محمد بن احمد الهواري = الهواري
٤١ ، ٤٢ ، ٤٣	محمد بن سلمة ( المرادي ؟ )
٢٦	محمد بن عتيق التجيبي
	المرادي = ابن ام قاسم
١٧	المرداوي ، علاء الدين



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٣٤ الاتناع في فقه الامام احمد

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١٤	المتنبى	الطريد	وبهم فخر كل من نطق ..
٢٨	الجمهرى	المتعمد	والضاد كالضلال جوده ..
٢٦	التجيبى	النقاد	ويكثر التباسها بالضاد
١٨	-	المنقر	كأن اصوات القطا ..
١٩	ابو الحسين الجزار	عرضا	وقائل قال ما اعددت ..
١٣	ابن مالك	ملتصفا	بسيق شين او الجيم ..
١٢	الحريرى	الالفاظ	ايها السائل عن الضاد ..
٣	الشاطبي	محصلا	وهاك موازين الحروف ..
١٣	الهوارى	الادوم	حمد الله اجل ما يتكلم
٢٦	الهوارى	يعلم	واقول فيما بعد ذلك ..
١٢	الشاطبي	الكثوم	رب حظ لكظم غيظ عظيم
٢٧	السخاوى	لسان	والضاد حرف مستطيل ..
١٥	الجمهرى	فاستمعان	والعرب خص بضادها ..
٢٨	الجمهرى	الحرفان	والطاء آخى الضاد ..
٣٢	الجمهرى	اللفظان	والطاء واطى الضاد ..
٣٥	الجمهرى	والحرفان	فالضاد موضع يائه ..
٣٨	الجمهرى	بلسان	واحذر يرى ظاء ..
٢٧	السخاوى	يشتهان	ميزه بالايضاح عن ظاء ..
١٢	الداني	بنا	ظفرت شواظ بحظها من ..
١٢	الرسعني	الوسن	حفظت لفظا عظيم الوعظ ..

## CONCLUSION

The Arabic sound/consonant dād has generated more discussions and disputes than any other ever since Sībawayhi wrote his book al-Kitāb.

The problem of dād goes back to the period when the Arabs began to lose this sound; that is when they realized that its point of articulation was no longer that described by Sībawayhi, who was considered the ultimate authority on this matter.

It was therefore necessary in this research to go back to the Semitic Languages, cognates of Arabic, in order to understand the nature and articulation of this sound. Despite the fact that most Semitic Languages have lost this sound early in their development, South Arabian Epigraphic and Ethiopic (Geez) being the exception, Semitists agree that this sound goes back to the proto-Semitic, and assume for it characteristics which make it very close to the zā' sound, but differing from it in the fact that it was a lateral zā'.

Etymological research regarding the roots of some Ugaritic words which contain zā' has suggested that in these words at least zā' is a substitute for the dād found in the corresponding Arabic words. South Arabian Epigraphic has retained both the zā' and dād sounds which are given different symbols. Nevertheless in certain texts the written symbols are treated as interchangeable, a fact which seems to reflect a very close relationship between them.

Although we have no early inscriptions or written documents in Classical Arabic (the earliest papyrus dating to 22 A.H.), the documents that have come down to us from the third Islamic century concerning the pre-Islamic and early Islamic periods also show that the dād and zā' sounds were sometimes interchangeable. Moreover, clear references to the interchangeability of the two sounds can also be found in these

documents, a fact which invalidates the view expressed by later Arab Grammarians and Linguists that the replacement of the dād and zā' was a result of the difficulty of the former sound, particularly for non-Arabs.

The substitution between the two sounds, according to al-Khalīl b. Aḥmad, al-Mufaḍḍal al-Ḍabbī and Ibn al-A<sup>c</sup> rābī, was a characteristic of certain Arabic dialects, so that some Arab tribes used to pronounce the dād as zā', while others pronounced the zā' as dād.

Some of the documents which belong to the first two Islamic centuries also testify to the interchangeability of the two sounds in articulation. This is clear from the two papyri from this early period.

The similarity between the two sounds was recognized not only by the contemporaries of Sībawayhi but also by earlier grammarians and linguists. In his reference to what he called al-dād al-da<sup>c</sup> īfa (the weak dād), Sībawayhi seems to speak of something which was already common among the common people, in that they pronounced the dād as something very close to the zā'. It is strange, however, that Sībawayhi and later grammarians claim that this type of articulation was unacceptable and found only among people whose Arabic was not to be recommended, despite the fact that the Arab scholars agree, as has been said above, that alternation between the two sounds is a feature of some Arabic dialects.

According to the descriptions of al-Kindī, al-Mubarrid and Ibn Durayd, it seems that the Arabic dād was more frontal in the mouth than described by Sībawayhi. This is to say it shares with the zā' the same point of articulation; in short it was lateral zā'. This made the substitution between them almost unavoidable. However, the lateral feature of the

dād began to disappear after Islam. When Sībawayhi wrote his book al-Kitāb, he recorded the old articulation which he considered to be purer than that which was common in his time, and which he called al-dād al-ḍa<sup>c</sup>īfa, and which scholars characterized as "a sound between the dād and zā'".

The difficulty of the dād sound also demands some caution here, for we find no reference to it in the first three centuries after Islam. To my knowledge, Makkī b. Abī Tālib (d. 437 A.H./1045 A.D.) was the first scholar who referred to it, and justified its substitution by zā'. It is difficult, however, to explain why the articulation of this sound was not found difficult in the first Islamic century. In fact we are told that some non-Arabs used to change the zā' to dād, while Ibn al-Muqaffa<sup>c</sup> and others distinguish between two sounds. Therefore if the dād was really difficult to both Arabs and non-Arabs the examples given above should have indicated the opposite phenomenon.

As for the claim of some Arab scholars that the dād sound is peculiar to Arabic, it seems that it is true to some extent, given that in the state of linguistic knowledge of the early Arab scholars South Arabian Epigraphic, which contains dād, was considered by them, in general to be a form of Arabic, and their speakers to be Arabs. For the dād in Ethiopian (Geez), which also contains dād, there is no indication that it was articulated as the Arabic dād, given that it is unknown to modern scholars how it was pronounced by the Ethiopians. Therefore, the description of the Arab scholars of Arabic as "the dād language" is acceptable, to a certain degree, if by this we mean the standard Arabic dād, although modern Arabic has lost this sound many centuries ago.

Beginning from the fourth century A.H., the Arab scholars paid attention to the matter of orthography; for it

seems that the two sounds were close in the points of articulation, a fact which is reflected in the writings of both the common people and the élite, in which one letter is often substituted for the other. This caused grammarians and reciters to write <sup>treatises</sup> ~~pamphlets~~ (rasā'il) to correct the confusion between them in writing only, ignoring the phonetic aspect of these two letters. Their treatment took various forms: 1) prose works on the dād and zā'; 2) poetic works on the dād and zā'; 3) works containing studies of dād. In total, to my knowledge, there are sixty-four works on the dād and zā'.

Most of these pamphlets remain unedited and <sup>need</sup> to be published. For this reason I have included an edition of three texts representing the three types mentioned above. The first text, entitled al-Farq Bayn al-Dād wa-al-Zā', was written by al-Harīrī (d. 516 A.H./1122 A.D.), and treats the difference between lexical items with dād and zā' in writing. The second text, entitled <sup>c</sup>Umdat al-Qurrā' wa-<sup>c</sup>Uddat al-Iqrā' fī al-Farq Bayn Zā'āt al-Qur'ān al-Majīd wa-Dādātih, is a manzūma written by al-Kūfī al-Hamadhānī (d. 745 A.H./1344 A.D.). It consists of 27 verses with the author's commentary. This manzūma gathers the Qur'ānic zā' items in order to assist the reader's spelling. The third text, entitled Bughyat al-Murtād li-Taṣhīḥ al-Dād, contains a study of dād written by Ibn Ghānim al-Maqdisī (d. 1004 A.H./1595 A.D.). This work represents the most important among the types of dād studies. The author's purpose is to criticize and correct the Egyptian pronunciation of dād as an emphatic dāl.



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~~Names which begin with~~ al, Ibn and Abū are disregarded in the alphabetical sequence.

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